# The Life and works of Shah Wajihuddin

Mausoleum of Hazrat Imam Hussain

Translated by
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**A book for all spiritual seekers**

Reviewed in India on 21 June 2020

This is a valuable book with rare and interesting details from the life of the amazing and one of the greatest Sufi Saints Tajuddin Baba, who spent most of his life in Nagpur, in the pre independent India.

I had come across the name of this Saint in the life history of Shirdi Sai Baba written by Master E. Bharadvaja. It is reported there that once Shirdi Baba confused his disciples by mysteriously drumming on a water pot with his satka (a short stick he used to carry with him). He explained his action by saying, that he is extinguishing the fire which caught the hut of Taj uddin Baba in Nagpur. Taj uddin Baba on the other hand refused to accept a wealthy visitor called Bapu Saheb Buty as his disciple. He asked him to seek his salvation from Shirdi Baba. Both the saints were in communion with each other on the spiritual plane!

Then I was fortunate enough to read the short biography of Tajuddin Baba written by the same author Master Bharadvaja, which impressed me immensely. The drawback of this short although very valuable biography was that facts and details mentioned in it are not complete or not explained in a logical sequence. Which leads to a feeling of dissatisfaction. Still the reader gets an idea of the overwhelming spiritual power and universal love of Taj uddin. But it kindled my interest to know more about this saint.

This made me always to be in search of a complete biography of the saint with more details. As I by chance discovered the Work of Mohammed Abdul Hafeez I was thrilled and I ordered it immediately and am now a happy possessor of this book.

Many important details from the life of this Sufi Saint, which were like missing links, I could gather from this book:

1. About the ancestry of the saint.
2. His childhood and transition from the worldly life to that of godliness; the important incidents which took place and worked as catalysers on the way to his perfection.

3. His relation with the Maharaja of Nagpur and other members of the aristocracy.
4. An exhaustive account of his relationship with the Hindu-disciples and followers.

India is a country of spirituality. Many of its spiritual masters have transcended the narrow limits of religion, preached and practiced universal humanism. It hardly mattered for them to which religion their visitors belonged – they were helped without any discrimination, because only their merit mattered not their cast or creed.

Swami Veerabhrahmendra's chief disciple was a Muslim named Sayyed. Shirdi Baba lived in a mosque and was equally worshipped by Muslims and Hindus likewise. Taj uddin Baba was not different in this matter.

As Abdul Hafeez writes in this book about a Hindu-disciple, Venkat Rao, who worked as a Railway guard. People observed him sitting near Tajuddin, although he should have left that place and left Nagpur in a train leaving for Bombay. His job demanded this. But Venkat Rao does not leave that place, because he is completely engrossed in the presence of the Baba. To the surprise of the

other people he was also seen at the same time leaving in that train, which left for Bombay!

Western Occultism calls this phenomenon “bilocation” – a miracle shown many times by Tajuddin Baba on account of his supernatural powers. But the narration of Hafeez leaves one question open: Did the Saint appear in the form of Venkat Rao in the train? Or did he transfer this supernatural power to his disciple so that he could appear at two places at the same time? Spiritual masters are capable of doing both the things.

A very interesting part of this book is that it gives a glimpse into the Muslim or Sufi occultism (see page 81) and tries to explain how miracles happen. This theme requires to be elaborated if the author is planning a second edition.

From the point of view of modern Indian history this book is of immense importance. Yoga and mysticism have been not yet fully recognized driving forces behind the Indian freedom struggle.

The chapter called “Gandhi and Ali Brothers” depicts Gandhis taking the audience of Taj uddin Baba and the Baba making two

predictions – one for Gandhi and another one for the Ali Brothers. Both of them turn out to be true! I request the author to elaborate this chapter with more details and photos if possible. That would increase the value of this book hundredfold!

There are certain short comings in regard to the language. English is a foreign language. It is not always easy to chose the right preposition or the helping verb. In spite of this the reader sees the godly figure of the saint Taj uddin Baba shining behind the linguistic barbed fence of a foreign language.

This is a book to be recommended for all those who are interested in mysticism, universal love which overcomes the narrow limits of religions and for the spiritual seekers.

Dr. Vanamali Gunturu

# Preface

For a long time, there was a desire to compile a book on the learned persons and Muslim Saints of Gujrat. In particular, a book about the life and works of Hazrat Syed Shah Wajihuddin Alawi of Ahmedabad. This desire started during the time of my studentship at the Mubarakpur Ashrafia University. When I was learning as student there and when there were passed away by my eyes many books of syllabus with marginal notes of Hazrat Syed Shah Wajihuddin Alawi. Then in Gujrat's well-known historical city, Aulia Bandar, Bharoch's village, 'Amud,' then during my teaching career of a four-year period in the Darul-Uloom Barkat Khaja, when I studied about Gujrat province's knowledge, religious, spiritual, political, and history of civilization, then this interest and fondness were doubled, and due to this

interest, this book came to existence. As well as books about other holy person’s conditions and excellences, and services and works, and in this matter my work is in progress. In the near future, by the grace of Allah, the readers will find books for reading for them.

The aim of writing this book is in today's time of nakedness, breaking of manners, and uninterested godliness. So people should know pure biographical details of their ancestors, as well as their writing, which are decorations of libraries and have become food for the ants. So persons who have fondness and interest are required to conduct research work as per the requirements of modern times. And present their works before the world. So that nation should know about the people of Gujrat’s status of knowledge and wisdom.

Although there is much detail about the personality of Hazrat Syed Shah Wajihuddin Alawi, there is a famous saying that each and every thing that comes there will be a new model of the building. As per this saying in this book, there were many discussions of the knowledge added. As such, the readers will

know at the time of reading this book. At least it will happen among the knowing persons and biography. In the writer's list, the name of this poor and sinner person's name, which will be found in it.

I would know my incapability and helplessness, which I have knowledge in this matter. So I request learned persons, if they find any error or mistake, to kindly inform this undersigned surely. So there may be a correction of the omission in the next edition.

In the last, there is prayer with Allah that makes this book beneficial to general people as well as makes it well-known and famous.

With the source of this book, salvation and forgiveness and favor of mercy of Allah for myself and my father is requested in this matter.

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## 1. The life and works of Shah Wajihuddin

The land of Gujrat has existed since olden times with the presence of the rich and wealthy with learned persons, Sadat (it can also be used as a suffix for families believed to be descendants of the Islamic prophet Muhammad). Sufi and Mashaik (scholars) people, who, with their knowledge and wisdom with advice, sayings, and training, have fulfilled the well-watered thirstiness of knowledge and mystic information. And for one world, they have benefitted by the favor of religious, national, knowledge, and spiritual services during the period of rope

pulling of the power and civil war, and the demand of power in that delicate period was benefitted and favored without caring about the punishment from rulers. And interpretation rightly for the Islamic law of reality. Among them are mentioned holy persons and the details as follows.

Hazrat Syed Burhanuddin Qutub Alam, who died in the year 857 Hijri. And Hazrat Syed Sirajuddin Mohammed Shah Alam, who died in the year 880 Hijri, Hazrat Shaikh Shuhabuddin Ahmed Ganj Baksh Maghrabi, well known as Shaikh Ahmed Khattu, who died in the year 849 Hijri. And muhddith (Islamic jurisprudence), a collector, or compiler, or reporter of Muhammadan traditions, a believer in tradition, one well versed in the hadis, of time Hazrat Shaikh Mohammed Taher Patni. Who died in 986 Hijri. Hazrat Emaduddun Tarmi, who died in the year 941 Hijri. Hazrat Syed Sibgat Allah Bharuchi, who died in the year 1015 Hijri. And also Ishaq Bharuchi, etc. The above names are very important to mention in the book.

In this palace of knowledge and marifat (knowledge of God), the famous learned person of the tenth century, teacher of India, Hazrat Sirajuddin Alawai Qudsara's name is required to be written with golden ink. His personality of favor has made a stream of manifest and favor of innermost. For approximately six decades, for students of knowledge and searchers of the reality, to whom knowledge was provided, and mystic information was treasurer of costly as well as pearls of mysticism way and intimate knowledge of God. And in this way, his special gilding work has put his step in the valley of research and writing. As per the custom of that time, he has paid his attention to this art of these books, made his coursing of the research, and spent his way to great success, and with all these abilities he was also a personality of Arif (an intimate knowledge of God), complete, and he was the owner of the usage of innermost.

In this following thesis there will be found his holy and pious biography details as well as his knowledge. And show his status of spiritual sposition. And upon them from

different angles have done endeavors of the analysis of research.

**2.Name and genealogical link**:

His name is Ahmed, and his title is Wajihuddin, and he was well known among mankind. As well as he was known and recognized by learned and Mashaikh (scholars) by this title.

**His genealogical link is as follows**.

Syed Wajihuddin Ahemd bin Qazi Syed Nasar Allah bin Qazi Syed Emaduddin bin Qazi Syed Ata Uddin bin Qazi Syed Moinuddin bin Syed Bahauddin bin Syed Kabir Uddin bin Qazi Syed Zaheeruddin bin Qazi Shamsuddin bin Qazi Baderuddin bin Qazi Syed Almuddin bin Qazi Syed Bahuddin bin Syed Jamaluddin bn Syed Ahmed bin Syed Ahmed Muntaqab bin Syed Ali Murtuza bin Syedna Imam Mohammed Jawwad Naqu bin Syed Ali Murtuza bin Syed Mohammed Ariz bin Syed Ahmed Mabarqa bin Syed Musa bin Syedna Imam Musa Kazim bin Syedna Imam Jaffer Sadiq bin Syedna Imam Mohammed Bauer

bin Syedna Imam Zainal Abidin bin Syedna Imam Hussain, Martyr of Karbala bin Syedna Hazrat Ali Murtuza.

In this way, his genealogical link from Syedna Imam Husain will reach Hazrat Ali Ibn Taleb by 25 sources.

From seeing his genealogical link, it is known that knowledge and excellence are old traditions of his family. Many of his ancestors were well-known scholars of their time, especially those who were much interested in Islamic jurisprudence, and they were from the side of kings, where they decorated the seat of Qazi (judge).

**Reason for the writing, Alawai**

He belongs to the right genealogical link of Bibi Fatima. He is Hussaini Syed, and its big argument is his genealogical record, which is mentioned as above. Also, his cousin brother, Hazrat Ata Mohammed Burqa Posh Hussaini Qudsara, during his life period, was used to be said as Hussain Syed.

It is a compulsory result that he is also a Hussaini Syed.But he will be well known as Alwai. It's the reason that people in Arabia used to call sons of Bibi Fatima as Alawi. It means sons of Hazrat Ali ibn Taleb. Afterward, at different places in their areas and countries, they have made their own terms. So in Yemen, in the countries of the Arabian Peninsula in the southern region and in the Kingdom of Saudi Arabia, they said Alwai to the sons of Imam Syed Alwais' sons. And the people in the Persian region, in their terminology, from Alawi, they mean sons of Hazrat Ali ibn Taleb who were born from other wives other than Bibi Fatima.

In contrast to this, faqih (Islamic jurist) persons mostly take meaning from Alawi, the real sons from Bibi Fatima, and who are from the right genealogical record as well as in piety and purity and magnificence of Bibi Fatima. And who deserves the right meaning of Bani Fatima"? In the following, some lines are presented from some witnesses.

1. In 'Fatah Al-Qadeer,' in the Persian world and in the non-Arabian world, and for Alwai, there is competent in its margin; it is

mentioned that “Alawi are those people who, as per genealogical record, are ascetic and pious in the right meaning, who are sons of Hazrat Ali ibn Ali Taleb. And not by saying only orally for the Alawi claim. And in manners, acts, and dignity and respect, they are not matching. And so Muslim jurists have made this title special to the sons of Bibi Fatima and not for other wives of Hazrat Ibn Taleb.

2. **Ibn Hajjar Haithmi,** who died in the year 974 Hijri. Who has mentioned in the praise of Imam Baquer that “In excellence of Imam Baquer, this is sufficient that Imam Ali bin Al-Madni, who reported the tradition from Syed Jaber, who heard this in his younger age from Imam Baquer. He said there is a saying of prophet, salam to you. He was asked how it is. He said he was sitting in the presence of prophet, and Hazrat Imam Hussain was sitting in his lap, and the prophet was playing with him. He told me, “Oh, Jaber, there will be one son born to Hussain, and his name will be Ali. When there will be a day of judgment, the caller will make a call to stand leaders of the worshipers, and from the nation of the prophet, the son of the Hussain

will stand. Then there will be one son born to him, and his name will be Mohammed. Oh, Jaber, if you find him, say my salam to him. He died in the year 117 Hijri at the age of 58 years due to poisoning, like his father, and he was Alwai from both sides of father and mother.

3. In Egypt, Bani Obaid, who was a fire worshipper and from the sons of the founder of the Batinia Group, Maimon bin Desan Dadha, and he was well known himself as a Bani Faima, then learned persons have declared his genealogical link that Banu Obeida is not Fatimi, but he is among the sons of fire worshippers. This matter was told by Imam Zahbi, who died in the 728 Hijri. And he said that “Scholars of research are agreed that Obeid Allah is so-called Mahdi and not Alwai.”

From the above proof, it is clear that the people of Arab and Islamic jurists from Alawi mean Bani Fatima. And as per the term, Hazrat Syed Shah Wajih Wajihuddin’s family is called Alwai. So Hazrat Saikh Noor Uddin Khilwati said with reference to Shaikh Maqbul Sarmast Khuda Parast that Shaikh

Wajihuddin is of Arabic origin, and people in Arabia, as per their conversation, called Bani Fatima as Alwai, and other sons who were born to Hazrat Ali ibn Taleb from his other wives are not called Alawi. Against this, as per the conversation of non-Arab areas, the sons who were born to Hazrat Ali ibn were called them as Alawai. And sons of Imam Hussain and Imam Hasan, who are called Hasni and Hussaini.

Hazrat Tajuddin said that I went in the presence of my master, Shah Wajih Uddin Gujrati, to obtain knowledge from him, and other Sadat and Mashiq were also present, and there was conversation that Mia Wajihuddin is Alwai and Hussaini. Then he said whether there is such a person who is Hussaini and not Alawi.?

The name of this family is Alawi, which is generally said that in the olden days, one ruler decided not to employ sadat persons. Because so many less wise people and mean fellows who also claim to be sadat people. Also, many times there will be disrespect shown to them by us. So by keeping them in the employment and not giving respect to

them, it is cause for a problem. At that time, in the military and in royal departments, there were a large number of groups of people who were employed, and Hazrat Shah Wajibuddin’s one elder person was working on the post of Qazi. One day the king was called Qazi Sahib and was asked whether he was Syed.? As Qazi Sahib was a foresighted person, he was able to know the intention behind the question of the king. He replied to him as per the terms of Islamic jurisprudence; we are Alwai persons. The king was not able to know the meaning of this term. He was not able to understand the term, which was introduced by the non-Arab people. So he was not done further investigating in this matter and continued him on his post and from that time his family was well known as Alwai.

3. This tradition, even if it is not found in reliable and authorized books. But only in the magazine ‘Resala al-Wajidia’ on page six was this tradition found. But the compiler of the book started this tradition from these words that it was said and its last he was written that not told. So from this it is known the compiler of the book even could not find

tradition’s right certification. As this tradition was found on the tongues of the people, it was added in the book.

4. In short, this event is not strong, but also it is not totally baseless. And it is near wisdom.So for this reason we could not reject it totally.

## 3.**Family condition**

His ancestor belonged to Yemen’s famous city of Hazratmut. First of all, his ancestor, Syed Kabiruddin, migrated to Makkah, and he was settled down in Makkah permanently. And for this connection he was well known as Makki. One day his son, Syed Bahuddin, who was sitting in the Kaaba in Makkah, was engaged in meditation, and in such a condition he was visited by the prophet, and the prophet told him, “Oh, my son, go to India”. As per the order of the prophet, he went toward India. He arrived in Gujrat in India in the year 799 Hijri, corresponding to 1396 A.D., and he lived in Padi village near Vergam. There was one strong fort there. In which there was one habitation of infidel people and their king, Sitarsal, who was very

cruel, and he was the enemy of the Muslim people. And around the fort for the safety of the enemy, he was digging a big trench. Hazrat Bahauddin lived in a tent near the fort. For Maghrib prayer, he was given a prayer call. The prayer's sound was heard in the fort, and from this, the hearts of the infidels were upset and worried. As per the order of the king, some soldiers were attacked in his residence with the intention to kill him. There were two servants outside of the tent to watch it. The soldiers, upon too much search, could not find him except the two servants, and they killed them there. In the morning time, when he was given a call for morning prayer, which was heard in the fort, there was surprise to the soldiers. Upon asking by Raja, they told him that we have searched too much in the night and found two persons who were killed by us there.

6. On the other side, when he was seen, his two servants, then he became very sad. And upon burying them in the grave, he went straight to Patan. In those days, Zafar Khan was the governor of the Delhi kingdom in Gujrat. And his capital was Patan. He was told the whole story of the cruelty of the raja.

And he was asked for help in this matter. Then Zafar sent an army unit with him. When Raja was seen the Muslim army unit, then he hid in the fort. Upon seeing this, the Islamic army besieged the fort of the raja. And approximately there was continued besieging of the fort for a period of six months. At last, after six months, the Muslim army conquered the fort.

Then he was settled down permanently at this place. He was decorated with knowledge of manifest and innermost and a follower of Islamic law. And from his personality there was reached much development in the Islamic religion. A large number of infidels and those who have accepted the Islamic religion on the hands of reality and blessed with a wealth of faith. He died in Patri village, and his grave is found there.

Upon the death of Syed Bahauddin, his son Hazrat Moinuddin Qudsara, who sat on his seat of guidance in the right way. And large numbers of people who were lost the way then they have got a way of guidance from the edge of his shirt. After him, his son, Hazrat Syed Atauddin Qudsara, was

appointed as qazi of the place on the side of the king at Padi village. He was a learned person who acted upon his knowledge. And he was a personality of comprehensive knowledge of Islamic law and mysticism. By living in the company of the head of the Qutubs (The Arabic word qutb translates to "axis", "pivot", or "pole" in English. It can also be used as a spiritual symbol or astronomical term.

Hazrat Shaikh Ahmed Ganj Baksh Maghrabi, who died in the year 849 Hijri, he got favors of innermost.

**Hazrat Qazi Syed Emaduddin Qudsara**

He, like his father, was a great learned person, as well as a personality of comprehensive knowledge of Islamic law and Arif (one having an intimate knowledge of God). From his period of childhood, there was found upon his face signs of felicity. The primary books he studied were with the help of his father. Afterward he went to Patan. This region at that time was incudled as the center of knowledge and arts.

Here in the school of his brother-in-law, he started learning knowledge with much interest and fondness as well as with much endeavor. During this period there was one strange event. What happened was that he went to take pages of the book ‘Bazadi’ from some student. The classmate who has lodged a complaint with the teacher that Syed Emaduddin is going to take a lesson from another school. When he came back after taking the book, the teacher had asked him whether he was taking lessons from another person. He had replied that he went to take the book to ‘Bazudi’. Upon hearing this, his teacher was satisfied. There was shock to him by this question. He went straightly to the cemetery, and he slept under the shade of the grave. When his eye was opened, then he saw one elder person there who asked him, “Who are you.”? He told him that “He is a student and came to Patan to come here to get knowledge here”. That holy person told him “What you are having in your hand.”He told “Bazudi”. He told him to recite the lesson that you studied. He was reciting his lesson. Then that holy person has explained in such a way and told him such points of

knowledge that he was surprised because he had not listened to such speech full of knowledge. After this he told him that he should come here daily and study with me and not tell anything to anybody. As per his order, he began taking lessons from that holy person there. In a few days the book was finished. That holy person told him that now there is no need for you to go and learn lessons from anybody. We have completed your education. Upon saying this, there were open all veils, and his breast was open, and all knowledge was revealed upon him.

Hazrat Emaduddin Qudsara was obtained pledge and caliphate from Hazrat Shaikh Ahmed Ganj Baksh Maghrabi. Also, he lived in the company of Hazrat Syed Hussain Shah Qazan Chisti, and he got permission and caliphate from the Sufi chain Chistia. Hazrat Syed Hussain Shah Qazan Chisti, who used to pay much love and affection to him. And used to say to him his sons liked him as his own sons. Hazrat used to present in the shrine building in favor of Hazrat Syedna Shah Alam, who died in the year 880 Hijri. Sultan Mahmud Begda has much devotion with him, and his rule period is 863 to 917 Hijri,

corresponding to 1458 to 1511 A.D. He was given him the post of Qazi of Khambait. One time, the sultan had given him in his presence humble offer of some estates and costly robe of hnour but he was refused the king’s offer by the perfection of humility. And he told that darwesh person is happy in his room of loneliness, and he will use it to pray for the favor of the king.

Hazrat Syed Emad Qudsara was left this mortal world on 10th Zeqad in the year 916 Hijri, corresponding to 1510 A.D. His grave is situated in Patri village. He has three sons: 1. Syed Shamsuddin 2. Syed Fatah Allah 3. Syed Nasar Allah, who was the father of Hazrat Shah Wajihuddin.

Elder son Hazrat Syed Shamsuddin Qudsara, who was a great learned person, ascetic, and pious personality of his time. He has much interest and fondness in worship and mystical exercises. He was the Qazi of Ahmedabad city during the rule period of Sultan Mahmud Begda. He was written **Tazmin (site another line in one’ verse)** on the praise of his ancestor, Imam Zain al-Abideen, and

Hazrat Shah Wajihuddin has written a margin upon this.

Hazrat Syed Fatah Allah was also decorated with gems of knowledge and excellence, piety and purity, and he was very brave and courageous, and he drank a cup of martyrdom in his youth period.

## 4.Hazrat Syed Shah Nasar Allah Qudsara

He was the father of Hazrat Syed Shah Wajihuddin Alawi. He was also, as per the practice of his old family tradition, rich and wealthy in knowledge and maraf and with much love and wisdom’s wealth. During the rule period of Sultan Mahmud Begda, he was the Qazi of Mohamedabad (present name Chanpanir). Sultan Muzafar Shah Halim's rule period was from 917 Hijri to 932/1511 to 1525 A.D. He used to give much respect and honor to him. He brought him from Chanpanir to Ahmedabad and arranged his stay place near the royal palace. He used to

take much care about sustenance, even during his service period as a Qazi; if he found any small doubt, then he used to leave it for this reason. In the mystic way he became a disciple and caliphate of Hazrat Shah Qazon Chisti in the Sufi chain of Chistia. He obtained the caliphate and permission from the Sufi chain of Magharabi from his father. The event of becoming his disciple was very strange.

It happened that his father went to visit Hazrat Shah Qazan, and it was his practice that he used to spend four or five days of each and every month in the presence of Hazrat Shah Qazan. This time came, and upon this he has asked permission to return back from there. Upon asking Shah Qazan, he was replied to that there is coming to him remembrance of his son, Syed Nasar Allah. And my condition is in unease to meet him.Shah Qazan told him to have some patience, and then he began doing ablution. Immediately he has seen that his son is coming from the room of Shah Qazan. He was lifted and taken to his lap immediately. He told me that now he has to leave soon from

here as his mother may worry about not finding him there.

Shah Qazan told him if you go from here, you will reach late. So do not worry.He will go by the same way he was reached here. When Syed Emad Uddin reached his house, then he was asked his son Nasarallah about this event. He told him that he was playing with boys of the same age at some distance from our house. Immediately there was Hazrat Shah Qazan there. And he was taking me along with him to his room, and he was making me his disciple and was given a genealogical link and cap, and then he was taken back to our house, and he went from there.

The wife of Hazrat Shah Nasar Allah was the daughter of Moulana Shuhabuddin Siddqui. Hazrat was left in this mortal world on 20th Muharram in the year 958 Hijri. From the words ‘Lahu jannatul firdouse nuzlan,’ his death of the year is known. His grave is situated in Ahmedabad in the Neli Gumbad.

He has his five children. 1. Syed Najamuddin 2. Syed Zaheeruddin 3. Syed Bahuddin 4. Syed Burhanuddin 5. Syed Wajihuddin and

his biographical details are added in the thesis report, which is as follows in this book.

Syed Najamuddin, who was a Quran-conner and who acted upon his knowledge. And he was a person who left the worldly matters. He used to be engaged in the jungle and in the mountain areas, busy in the worship of Allah. Syed Zaheer, who was a higher-grade officer in the mint department. And all royal reminttace units were worked under him. His third son, Syed Bahuddin, who was a pious and holy person. He has got the beauty of the innermost as well as the beauty of the manifest. He was much smarter and more elegant; one time he was seen the prophet in his dream and who pasted scent on his face. In the morning time, there was found a smell from his both cheeks and face, and this smell was found with him from time till his death time. He was left in this mortal world on the 17th of Shawwal in the year 946 Hijri during his lifetime, and at that time his age was 27 years old. The fourth son, Syed Burhanuddin, who went to Burahanpur. And he was settled down there. He was in the royal army for a long period of time, and he did not reveal his condition to others. He used to be engrossed

in worship and mystical exercises in loneliness as he was died here as per reference from the author of the book ‘Gulzal Abrar’.

Good treatment of others and thinking of others benefits rather than his own was his special attribute.

**Hazrat Syed Shah Wajihuddin**

He was born on 22nd Muharram in the year 911 Hijri in Mohammedabad (presently known as Chapanir) at the early morning time.

**Prediction**: There was a prediction about him before his birth by his holy persons. So his grandfather used to give teaching to his mother. And some time used to sit in his lap at that time and say that from the stomach of this girl there will be born a great learned person, and from this holy lady’s stomach, Hazrat Shah Wajihuddin was born.

It is said that Hazrat Moulana Mahmood’s father, Hazrat Maqdum Ali Sher Siddiqui, who was a great learned person, so for this

reason Syed Qutub Alam and Hazrat Abdul Aleem, who were such holy persons and great scholars who were among the admirers, became ill suddenly. There were such effects that he will not live now more time in this mortal world. So whatever his bedication, which he has brought and distributed among the persons who were present at that time. Then he has kept one portion of it separately, and then he told this portion belongs to the mother of Hazrat Shah Wajihuddin, and now he is in the stomach of his mother. Upon this, Hazrat Abdul Aleem said that there is a rule that this portion should be given to boys. Upon hearing this, he told them that “Moulana is a scholar, but still now he is dry, and then with his finger pointed at the side of the sky, he told them, ‘See, the girl is present with his children. The meaning of this bendition belongs to the son of the girl. And in the future, who will shine as the coming sun of knowledge and wisdom?

He was a holy person by his birth. Its argument is that unless and until his mother may not have done ablution, then he will be used to drinking milk from the mother. When

he sleeps, then there will be heard from his heart the remembrance of Allah.

So it was written in a handwritten magazine, ‘Risala al-Wajia on page No. 8, as follows.

It means among his great miracles, which were done by him, is one that he will drink milk of his mother when she will be found in the condition of ablution only. And in a condition of sleep, his heart will be engaged in the remembrance of Allah.”

## 5.Education and training

He opened his eyes in the cradle of knowledge. He was raised since his childhood in a good atmosphere of knowledge. So since his childhood, there was his habit of interest and fondness. So he memorized the Quran at an early age. Afterward he was paid attention toward knowledge of the religion. From teachers of his time, with fondness and interest, he was engaged in obtaining the knowledge. He studied many of the Arabic knowledge books with the help of his uncle, Hazrat Syed Qazi Shamsuddin, and some books he also studied with his uncle, Shah Bada bin Abul Qasim. So in this way he

became the successor and protector of knowledge to his paternal uncle and maternal uncle.

**Lessons from books of Hadiths**:

He was taking lessons from the books of hadiths by Shaikh Muhaddith Abul Barkat Banbani Abbasi Qudsara by reading and hearing the way.

As well as he took lessons from books of hadiths by dis Malakil-al Mudithin Hazrat Mohammed bin Maliki Masri, who died in the year 929 Hijri, and disciple of Hafiz Shamsuddin Saqvi, who died in the year 902 Hijri. And from him taken certificate of clompletion of the knowledge of Hadith and knowledge of Uloom Aqila" in Urdu translates to "Sciences of the Wise" in English; by Hazrat Emaduddin Tarnu, who died in the year 941 Hijri. And who was a disciple of Hazrat Jalaluddin Mohammed bin Asad Siddiqui and who died in the year 918 Hijri. And who was a well-known research scholar. At that time, the school of Hazrat Emaduddin was famous and well known on all sides. The

students used to come to school from faraway places and get their thirst for knowledge quenched from his shrine building. Hazrat Shah Wajihuddin also benefitted from his stream of the knowledge of Hazrat Emaduddin. As well as he was benefitted from the well-known, famous orator and describer of the Quran, Abu Fazal Garzuni. Especially from him, knowledge and arts, especially he was taken to lessons of the exegesis of the Quran. His method in his classes was that during the teaching of the exegesis of the Quran by Garzuni, he would note down points explained by him there. On the exegesis of Bazavi margin writing of Garzuni were written by him.

Haji Khalifa is mentioned in ‘Kashaf al-Zanon,’ which is as follows.

“This is a nice footnote in a volume that contains countless details and truths.”(1/189 Maktaba Muthana, Baghdad.)

In this way, only before six teachers, he sat respectfully, and he obtained complete perfection of all current knowledge that was found at the time.

## 6.His teachers

### Hazrat Qazi Shamuddin Qudsara

The details were already mentioned in this book in the previous pages to some extent.

### Hazrat Shah Bad bin Abul Qasim Qudsara

He was the grandson of Hazrat Maqdum Shah Sher Ali Siddiqui Qudsara. Hazrat Sher Ali has two sons. 1. Moulana Mahmood 2. Moulana Abul Qasim. He was the son of Abul Qasim, and he was well known and famous as Shah Bada. The son of Maulana Mahmood is Maulana Shabuddin. And he has four sons. 1. Moulana Yahiah 2. Moulana Ishaq 3. Moulana Mahmood 4. Moulana Maudud has three daughters, and one of them is the mother of Hazrat Shah Wajihuddin. (Tadhira al-Wajhia page 30)

From here it was known that, and in many books it was written, Shah Bada was the

uncle of Hazrat Shah Wajihuddin. It is not real because he was the family uncle of the mother of Hazrat Shah Wajihuddin. But perhaps he is not older than his mother. And from this, Shah Bada is called the brother of Hazrat Alawi's mother. And so he is the maternal uncle of Shah Wajihuddin. Gods know well.

He was a great holy person, so Hazrat Shah Mohammed Ghouse Gawaliori has said this fakir did not see such dignity of holy person like Shah Bada Abul Qasim.( Tadhira al-Wajhia page 30). Hazrat Alawi was taken from him, training in the mystic way and knowledge of God. As these details will be found in the preceding lines of this book.

**Muhaddith Abu Barkat Banbani Abbas**

His family is well known and famous in knowledge of the excesses of the Quran in the province of Gujrat. He himself was a scholar of excess of the Quran.

So about him, Shaikh Ahmed bin Shaik Mohamed Faruqi is written as follows.

“It means Shaikh Muhaddith Abu Barkat Banbani, whose ancestors were well known in knowledge of hadith in Ahmedabad. He has got a certificate and permission in a meaningful and consecutive way. (Khulasa al-Wajih handwritten book at page 3)

**Mohammed bin Mohammed Malki Masri**

He was originally from Egypt and was born on the 16th of Shaban in the year 856 Hijri. And he memorized the Quran in the childhood period. He studied the book of Allama Ibn Hajib’s Kafia and Sharah Kabia and Alfatiah Nahu, and he went to Makkah with Imam Saqvi, who died in the year 902 Hijri, and from him he studied Mota, Tirmizi, Masand Shafi, and Ibn Majah. Also, he was here for books of Imam Saqavi, Sharafh Alfatiah, and other books.

Imam Saqvi has prepared for him one book comprising 40 hadiths that were reported by 20 different learned persons. And given this book’s title as ‘Al-Fatah mubin al-hani lalu

sanad al-muhaditsin alqazi jalal al-kinani. And about him it was said as above in Arabic, and its translation and interpretation are as follows.

“ He was intelligent and virtuous in his sentences and eloquent in his speech.”

He arrived in Gujrat during the rule period of Sultan Mahmud Shah. Upon seeing his perfection and excellence in the knowledge of the saying of the prophet (hadith), he was given the title of Malik al-Muditsin. He was the first scholar in Gujrat who was given this title. Among scholars of Gujrat, his position is central. And his decision will be treated as the last and final. His name and fame reached the holy Harem in Makkah. Then during the rule period of Sultan Muzafar Shah, some of his pensions were stopped. So he was left with his duties of the kingdom. As per the saying of Haji Dabir, he died in Ahmedabad in the year 929 Hijri. And he was buried there.But Sahib Noor al-Safar was mentioned in his year of death as 919 Hijri. (Zafar Alwal 117/1 & Al-Noor Al-Safar in Arabic on page 96).

## Hazrat Allama Emaduddin Tarmi

He was a resident in Taram village in Khurasan. His name was Mohammed, and his title was Emaduddin. He was a disciple of Allama Jalaluddin Muhaiqiq Davani. He has perfection in all knowledges and arts. Especially in works of philosophy and logic, he was the best among scholars of his time. As per the saying of Haji Dabir, in knowledge and arts he has such perfection that he was called Bahar-al-Uloom (the sea of knowledge). He was also perfect in the knowledge of chemistry and semia. He was born due to pray of Hazrat Sarkar Shah Alam Qudsara and who died in the year 880 Hijri. This event is very lengthy. But in brief, his father was a merchant. And for selling one tent of brocade attached with jewels and diamonds. He arrived in Ahmedabad during the rule period of Sultan Mahmud Begda, but big kings could not be able to pay its price. At last, Hazrat Syed Shah Alam, who died in the year 880 Hijri, was paid a large amount of its price, and as per one tradition, he has paid

nine lakhs of golden coins and purchased the costly tent. Till that time his father was childless. So he has requested with Hazrat Shah Alam for a son to him. Hazrat Shah Alam was prayed for  him and was given the glad tidings of the birth of son to him. After this there was a son born to him.

So he went to visit Hazrat Shah Alam during the rule period of Sultan Muzafar Shah (917-932) and arrived in Ahmedabad. But Hazrat Shah Alam left the mortal world in the year 880 Hijri. Then he settled down in Ahmedabad, and till his life  he was engaged in teaching sessions. Among his famous disciples, other than Hazrat Wajihuddin, is Hazrat Qazi Eisa Mubarak. He was shifted to Naharwala (Patan) before the attack of Sultan Humayun on the Gujrat province. He died at this place in the year 941 Hijri, corresponding to 1534 A.D. (Al-Nur Assafar in Arabic on page 185, Zafar-alwala from page 246/249/1)

## Hazrat Allama Abu al-Fazal Gazurni

· His name is Mohammed, and his title is Mazharuddin. He is well known by the name of Abu Alfazal Gazurni. And he is Siddiqui as per his genealogical record. He was also a disciple of the famous philosopher Muhaiqiq Wavani, and he is the teacher of Qazi Mubarak Nagori. Qazi Mubarak was given the name of his son as Abu al-Fazal.He has great skill in Naqli knowledge (revealed knowledges of the Quran and Sunnah) that is revealed, and also while Aqli is conventional knowledge.

Hazrat Alawi used to remember him as Movlavi Mohiqiq. During the rule period of Sultan Mahmud Shah (863-917 Hijri), he arrived in Ahmedabad. His year of death was not known.But by circumstantial evidence, he died in the year 940 Hijri or before this period because his only handwritten book, ‘Shrah Irshad’, is deposited in Bankipur (xx.2132), and it was written in the year 940 Hijri and its library tag’s translation is as

follows: “These are some benefits of Abi al-Fazal Alka Zaruni due to the favor of Allah to place in heaven.”

From this writing, it is clear that he died before 940 Hijri or at least at a minimum of 940 Hijri.

So Haji Khalifa has written with the title of “Kashaf al-Zanun” as follows: “He died in the limit of year 40 or 900 Hijri. It means he died around the year 940 Hijri. (Ref book Arabi Zaban Ki Tarraqi by Dr. Baquer Ali on pages 113-115 printed by Peer Mohammed Shah library Ahmedabad in the year 2013, Nuzat Qatir, 4/301, Kashaf Al-Zanun 189/1)

## 7.The educational endeavors

In this way for a longer time, he was engaged in obtaining different kinds of knowledges till as such that he had become perfect in a large number of knowledges and arts. In the comprehensive knowledge and wisdom, there was no such person in India during his time. And big masters of knowledge and perfect time who was

accepted and agreed his excellence and perfection.

Moulana Mohammed Ghousi Shattari, who was a student of Hazrat Shah Wajihuddin, wrote, “From his birth after five years till the end of 33 years, he was engaged in different kinds of current and strange knowledge, till as such that he obtained 60 knowledges by him.

As such, the nephew of Hazrat Shah Wajihuddin Syed Shah Hashim Alawi, in the discourse book “Almaqud Almaram”, mentions that at the age of 22 years, he obtained 120 knowledges by him.”

The well-known historian who lived during his period, Moulana Abdul Qader Badayuni, who was written, “He always used to be engaged in knowledge of the Islamic religion. In all knowledges of Naqli knowledge (revealed knowledges of the Quran and Sunnah) that is revealed, and also while Aqli is conventional knowledge. He has perfection by him. So from the book ‘Saraf Hawai’ to ‘Qanon’, ‘Shafa’, ‘Sharaf Mitan’ and ‘Azdi’ like books there will not be found on which he has not written notes in the

margin or sharah. A large number of mankind were benefited by his favor of knowledge.

The well-known historian of the 11th century, Moulana Abdul Qader Hazrami, who died in the year 1028 Hijri. And who said he was among people of knowledge and excellence and of asceticism and piety. He was much more popular among the people. The students who were benefitted in a large number of arts. And there was done much fame and name for him.

And Khaja Nizam Ahmed Bakshi, who was a well-known historian of his time, wrote in ‘Tabqat Akabari’, which is as follows.

“Hazrat Shah Wajihuddin Gujrati, he used to give lessons always. He was perfect in the knowledge of of Naqli knowledge (revealed knowledges of the Quran and Sunnah) that is revealed, and also while Aqli is conventional knowledge. He has perfection by him. The books written by him are great. He has written his marginal notes and Sharh (explanation) on many books of knowledge.

Also, Allama Abdul Baqi Nahwand, student of Hazrat Shah Wajihuddin, has written as follows.

“In India, many learned persons have relationships with the students of Hazrat Shah Wajihuddin. At that time, among persons of excellence, nobody was equal to him in comprehensive knowledge with him.

**Mulla Sadiq has written as follows.**

“Shaikh Wajiduddin was among the great learned persons of his time. He was a person of piety and was a more careful person. He was firm on the way Islamic law. He was always engaged in giving the lesson as well for benefits.”

## 8. Fondness of the book reading

He was much interested in the reading of the books. Most of the time, in his spare time, he

used to be engaged in reading of the books. And due to the blessing of the book reading, his chest had become a treasure of divine knowledge.

Regarding his fondness for his book reading, Shaikh Abdul Quader has written one surprised and eyewitness event that there was an event of the marriage of Hazrat Shah Wajihuddin and when he was made the bridegroom and was sent along with invitees in a large group to the house of the bride. In India there is an old custom that at that time of marriage both the bride and the groom used to sit on a big throne, and there would be conducted some customs that were coming from his ancestors from relatives, fathers, and grandfathers. But at the same time he left from there.The people were searching for him to complete formalities and customs. But upon too much search, he was not found anywhere. So all people went in the presence of his father. And asked him where the bridegroom is?. And told him that “Upon too much search, his address and whereabouts are not known.” Hazrat Nasar Allah told the people that “His son has much fondness and interest in knowledge in this

matter and it is difficult to mention the details. I can say with confident that except for school, he could not go anywhere. You go in his school. By the grace of Allah, you can find him there.” Some people go to his school and see that he was reading books with much interest and fondness there. This event shows his perfection of the enagement and his fondness for surprise of the reading habit so it is higher-grade example in this matter.

On the other hand, in the chapter of caring of the time in the present time for searching of the knowledge is an example as well as a lesson of learning for them.

## 9. Favor from the court of the prophet

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The crown of “و علمــك مــالم تكن تعلم ” (And taught you what you did not know), which was put upon the head of the great guide of mankind, and from this court, Hazrat Shah Wajihuddin Alawai was granted all knowledge and arts. The details are as follows.

Hazrat Emaduddin Tarmi, who was known for 250 knowledges and arts and till his life, Hazrat Shah Wajihuddin Alawai was able to know 125 knowledges. He was in great sadness and grief for reaming to learn balance knowledges. One day in a dream the prophet visited him and told him my son, “Do you feel grief for the knowledge that was known to your teacher?” And from more than 30 knowledges, we grant you, and he was given one paper. On which all knowledges were written. He said that “When his eyes were opened, that paper was in my hand.” Afterward, when he will pay his attention, then he will feel that he was giving a lesson of that knowledge for many years. He used to keep paper with much care and safety. Till as such that when there was his perfection on all the knowledges, then papers were lost. (Roudatal Auliya Bijapur by Shaikh Mohammed Ibrahim Bijapuri printed by Hazrat Peer Moahmmed Shah Library Ahmedabad in 2010 on page 109)

## 10.Services of the knowledge

After obtaining knowledge and arts for a long period of time, he organized a teaching meeting and laid the foundation of the school, and its name was given ‘Madrasa Al-wia’. There was a ruling period for Sultan Bahadur (932-943 Hijri) in the Gujrat province. He began giving lessons to the students of prophethood, and due to his excellence and God-given ability and talent, which began its teaching skills of the gems automatically, the school began progressing.

The school administration was very fine with education; Hazrat used to give training for the manners, religion, and spiritual training. In the daytime, tafsir (explanation), hadith, Islamic jurisprudence, rules, arguments, philosophy, and, in short, in all knowledges of Naqli knowledge (revealed knowledges of the Quran and Sunnah) that is revealed, and also while Aqli is conventional knowledge were taught in the school, and in the nighttime, when he was free from rehearsal of prayers and recital, then he would watch the students in the school. and will ask about their conditions and needs. He will use it to explain spiritual realities in a very interesting style. In this way, students with perfection of

the knowledge are also decorated with the good acts and good manners. In the way they will be rich in favor of the knowledge and in the same way they will be benefitted with spiritual lights.

Due to the reasons of all the above abilities on all sides, there was name and fame of his school. So from long-distance areas, a large number of students of thirstiness of knowledge and students of the knowledge of the prophet will get favor as well as much benefit and find satisfaction and they left the school after becoming the sun and moon of knowledge and excellence. Among them, most of the students had become teaching staff of this religious school, in which there are available, his able sons are also included. Most of the students are left to travel around the world to spread his favored knowledge to provide to the general people from India to the Arabian countries and lit the light of knowledge and divine knowledge in this matter. Among them, 80 students were established their schools at their places and reserved their lives for teaching. In this way there were established branches of his school by his students in so many places. In the

short time, his school was upgraded to the great university of his time. The certificate was becoming as reliable and trustworthy with learned persons of his time. There was new construction of the school building by the government. There was a good arrangement of boarding and facilities for the stay of the students. There was an arrangement of monetary grants on a daily basis to the students, and a medical officer of the hostel was also appointed for the health care and treatment of the students.

## 11.The importance of the lessons of school in the prophets' court

The details are that at his last age, there was his intention to close down the teaching system and to take over in the school administration and executive work. But there was given to him an invisible signal from the side of the prophet that "We are usually coming to attend your lessons, so do not leave it." Upon hearing this glad tidings, he has continued teaching work till old age. And given the name of the school as 'Daras Mohammedi, in this way, for a complete 64

years, he continued working in teaching section.

## Punctuality of the lessons

There is a specialty of his lessons that when he started giving lessons, which was continued till his last period of life, but on four occasions, for some days, there was an interruption of the lessons, and its example is not found in the record. These four occasions are mentioned as follows.

1. The army units goods of the mother of Gengis Khan and Sher Khan Bin Etmad Khan were kept in the house of Hazrat as a deposit. Usually many rich and wealthy persons used to keep their goods and belongings, and upon their needs, take back from him. His position of dignity of deposit is such that at the place the goods and belongings are kept, there will be no change at all in its place. There was living one Mughal soldier near his house, and to him, Harat's maid told that there are many of the goods and belongings of Sher Khan in the house of Hazrat. He was informed to the police commissioner. And who has sent his assistant, Alauddin, to inquire about the condition. He has seen much of the goods of

costly gems, jewelry, and golden coins that were found in the house of Hazrat. So he has taken  him in such condition to the office of the commissioner that he was on the horse and Hazrat was walking by foot. He was taken in the court of minister. At that time there were present many rich and wealthy persons. When Hazrat Shah Wajihuddin was reached in the court at that time, Syed Meran Bukhari, Mirza Muqim, Syed Jiv Rahman, and Mir Abu Torab Shirazi were present there, and all were standing to give him respect in the court. Upon seeing the Mughal, rich persons also stood. Syed Hamed, when he has seen him in such condition, has become very angry. He left his place and sat near him. `The minister only has asked with him that when he has declared in this matter whether you were aware of it.? In spite of our you have not informed us.? He told that first I was not aware of it, and if it is also known, then when it is legal, it is to declare the details of the deposit and destroy it.

Upon hearing this, the minister was given permission him to leave the court. Hazrat Syed Ahmed was taken him from the court to the mosque in his special conveyance. He

was consoled  him for some time. There was some effect upon him for some days, and for this reason he has stopped his lessons.

But due to this misbehavior and wrong doing, Aluddin was punished some days after this event, and the officer has tied and hanged him and, as well as beaten him, such that he was killed. Then his legal heirs appeared for Qisas
(***Qisas*** or ***Qiṣāṣ*** (Arabic: قِصَاص, romanized: *Qiṣāṣ*, lit. 'accountability, following up after, pursuing or prosecuting') is an Islamic term interpreted to mean "retaliation in kind", "eye for an eye", or retributive justice.) and  the officer was also killed. (Zafar Al-Wala by Abdalla Mohammed Bin Umar Asaifi on pages 605/2, 606 printed in London in 1919).

Bibi Amtallah, who was the mother of his father-in-law, was a well-known mystic woman and a perfect lady. There were known her saintliness, holiness, and revelation. The sultans of Gujrat  who were used to need her supplication for them. When Sultan Himayun came to Gujrat, he desired to meet her. Then he took her in the court of King Himayun,

and at that time also, his lesson schedule was stopped in this matter.

3. The shaikh belonged to his cult. Hazrat Shaikh Mohammed Gawaliori came to Bharuch, and then he went

in his presence to meet him. At that time, also, his lesson-giving program was stopped for some days.

4. Hazrat Shaikh Mohammed Gawaliori came to Eidar, and then he went in his presence to meet him. At that time also, his lesson-giving program was stopped for some days.

## 12.The writing and compilation work details

Hazrat Shah Wajihuddin, who with the work of teaching, he continued his work in this field. He has done remarkable and notable services in the writing and compilation work . His smooth pen has left a treasure of books. At that time there was a system of writing marginal notes on the books, so for this reason many of his books came in the shape of marginal notes and sharah (explantion). And some books came in the shape of one

topic or one verse of the Quran’s explanation and description that were written in permanent books by him in this matter.

There are more than 40 books written by him. So his great student Hazrat Moulana Abdul Aziz, who has written poetry of praise in Arabic, and its translation and interpretation are as follows.

He has empowered in all kinds of knowledge. The books written by him are more than forty

Regarding how more than 40 books , so ShaikhAahmed bin Shaikh Mohammed Faruqi, who has written a book in Madina in the year 1084 about the condition of Shah Wajihuddin, and its title is ‘Khulasa Al-Waijia.’. In this book, he has mentioned that he was able to details  of his books. At this time, I am recalling my memory in this matter that he was counted 43 names of his books. And at last he said at this time I could remember such names of his books.

Moulana Ghulam Ali Bigrami, in his book ‘Masar Alkaram’, in the book Maulavi Abdul

Rahman, who was written in the ‘Tadhkira Ulmai Hind’, has 23 names in the book and Professor Mohammad Masood Ahmed in the book ‘Shah Mohammed Ghouse Gawaliori’ and Professor Khalifq Ahmed Nizami. In the book, ‘Hyat Shaikh Abdul Haq Muhddit Dehlavi’ mentions 24 books. In these four books there found such books and which are mentioned in book ‘Khulasat al-wajia’.In this way, the total of his written books crosses 43 books and reaches near around 50 of the total of his books and Syed Hussani Peer Alawi has mentioned 66 books in ‘Tadhkirat al-Wijhia’.'But from the above person there was a mistake.

Moulana Azad Bilgrami, in his book ‘Masar al-Kalam’, has written that total books of author as 197, but the number of books written by him is more than this. (Khulasat Al-Wajhia) but ‘Masar al-Karam’ first printed in the year 1328 Hijri/1910 by Mufid Am Printers Agra), and this book is before the undersigned in which it is mentioned total books written by Hazrat Shah Wajihuddin are only 23 books yes it is mentioned details on page number 197  so the right should be as follows.

Moulana Azad Bilgrami has mentioned in his book ‘Masar Alkaram’ on page 197 that the author's total books are only 23. Now the preceding writing will be corrected, and there will be a correct reference to the book ‘Khulasat al-Wajhia’.

In the following lines, there are mentioned magazines in which he has written marginal notes and exegesis.

## 13. Magazines

1.Janat Adan 2. Tahqiq walazina amanu wabtahum zureham 3. Tahiq fama min taqlit mawazina 4. eman 5. Altarkib salawat 6. Alkalam 7.Al-Qalqb 8.Tahqiq iblis 9. al-Askaria fe jawab al-tarfia 10.Aurad al-Wajhia 11.fe ajobia etrazat al-faqia alhairati ali fazil al-hindi 12.Tariq biat 13. Risala Waqf edad 14. Muqtsair tarif bil mulaid sharif lil imam al-jizri 15. Taqiqat mohammed ai 16.Maktubat

## 14. Exegesis and marginal notes

1.Hashia baizavi 2. Hashia Tafsir Rahmani 3.Exegesis nuzat alnazr 4.Hashia hadaya

5.Hashia sharah waqaya 6.Hashia talvi 7. Hashia ala sharah ezad ala nutasar ibn hajib 8,Hashia ala sharah tuftar eni aka al-sharah al-ezadi 9.Hashia usool badavi 10.Hashia sharah muwaqif lil jarjani 11.Hashia sharha maqasid liltafzani (a) Bab lahayat (b) samiat 12.Hashia ala sharah al-tajrid lil qushji 13. Hashia ala hashia al-qaima ala sharah al-jalalia ala sharah al-tajrid. 15.Hashia al-asharah al-eqaid`16.Hashia ala hashia al-khiali 17. Hashia ala hashia al-matala 18. Hashia ala hashia al-sayed ali sharah al-matala 19. Hashia ala hashiaala zabda sharah shamsia lil alauddin al-naharwali 20. Hashia ala hashia al-shamsia lil-qutub al-razi 21. Hashia shara hikmal ain 22. Hashia ala chagmeni 23. Shara Risla Khosangi (Persian) 24. Hashia ala al-Tadhkira llnishaburi 25. Hashia shara Jami 26. Hashia waqi 27. Hashia ala al-minhal al-safi lldamyani 28. Hashiaa byat al-minhal wa al-wajiz 29. Sharah irshad nahu 30.hashia zariri 31. Sharah abiat tashil la bin malik 32. Hsahia Shara Tahdib 33. Shara talqis al-maftah 34. Hashia al-matul liltufzani 35. Hashia ala mutasar al-taflis al-taqlis lltafazani wa hashia sharah al-jirjani 36.Sharah basith fe faraiz

37.Hashia ala shafa llqazi ayaz al-malki 38.Sharah kalid maqazin (Persian) Shaikh Mohammed Gawaliori 39.Sharah Jam Jahan numa (Persian) 40.Sharah tuhfa Shahia 41. Sharah Lawai Jami 42. Wafia Sharah Kafia 43. Sharah asadi

Note: The above list is found in ‘Khulasa Al-Wajiah on pages 4 to 8 (by Shaikh Ahmad Bin Shaikh Mohammad Faruqi), in Tadhkira Ulmai Hind on page 250 (Mavlavi Rahman Ali), and in the book Masar al-Karam on page 197 by Ghulam Ali Azad Bilbrami, in Alalam by Khairuddin al-Zarkali in Part 8 on page 110, and in Gulzar Abrar on page 409 by Shaikh Mohammad Ghousi. Shah Mohamed Ghouse Gawaliori on page 120 by Professor Mohammed Masud, Maujam al-Maulifin Part 13 on page 310 by Umar Bin Rada Damisqi, and Tadhkira al-Wajhia on page 45 by Syed Hussaini Peer Ali Alawi, Abjad Uloom Qisam Asalis, Ulma Hind on pages 697 and 698, and Hiyat Shaikh Abdul Haq Muhadith Dehlavi by Professor Khaliq Ahmed Nizami.

From the above, some of them passed from stages of research and correction and came for public reading. And remaining some

of my introduction, ‘Arabi Zaban  Wa Adab ki taraqi Gujrat ke danishera hissa,' is found in ‘Tadhkira al-Wajhia, and some were found by the undersigned by him due to my personal hunt and search’s result, and all of them are discussed in a brief way as follows.

## 15. The brief introduction of the books

1.Hashia Bauzavi: Qazi Nasiruddin Abu Saeed Abdulla bin Umar bin Mohammed bin Ali Shaif Baizavi died in the 685 Hijri, and his book, which is about the art of exegesis known as ‘Anwar Tanzl Wa Isar Alwawil’, well known as ‘Tafsir Baizavi’, was generally added in the Islamic school in the lessons. Regarding its popularity, there were written more than 50 exegesis and marginal notes on it. Some scholars have written complete marginal notes. And some of them have written marginal notes on any special verse. Some other writers of exegesis have written marginal notes on some parts and on some verses, Hazrat Shah Wajihuddin’s Hashia (marginal notes) which comes in the last-mentioned marginal notes, and which is from

the beginning to the verse Hijar “Kazalika nasluku fe quloob al-mujrimin.” So Nasluku’s Zamir Maful (personal-pronoun) s’ Marja (antecedent), which should be decided. In this matter, Qazi Baizavi has mentioned one saying: "Qil zikar fa an zamir akhir fe qaul allah talah." Lahu wa hu hal min haza zamir.”In this writing word 'lahu'. Hazrat Alawi has written “qowluhu (lahu) eai llzikar.". The book’s one manuscript is found at Asifia Library, Hyderabad. And other manuscripts are found in the Azad Library in the Muslim University of Aligarh. In the manuscript of the Asifia library, there is found the following text in Arabic, and its translation and interpretation are as follows.

“This auspicious marginal note written by syed of schoars and excellence persons, Shaikh Wajihuddin Alawi Allah, may grant him residence in the heavenly resort and handsome living in the area of Radwan and who has written marginal notes on exegesis of the Quran by Baizavi. And he was completed on 2nd Shawwal on Monday.”

The above second marginal notes of the were completed by Shaikh Wajihuddin on the

excegesis of Baizavi. On date 22nd in Zil Hajj on Monday in the year 1078 Hijri, at Ahmedabad, as well as in many old libraries, its handwritten copies are found. And recently these three marginal notes were published in three volumes by Imam Reza Academy Bareli. (Publication year 1433 Hijri/2012)

## Sharah Nuzah Al-Nazar

Shaikh of Islam, Ibn Hajr Isqalani, who died in the year 852 Hijri, wrote a text in 'Usul Hadis' and its name is 'Nuzatar alfikar fe mastala ahlae asr'. And afterward he has written its comprehensive exegesis and given its title 'Nuzha alnazar fe touze nqabata al-fikar and 'Nuzhata al nazar' is being studied in the schools. Shah Wajihuddin has written 'Nuzha Alnazar''s excellent exegesis in

Arabic. Its one manuscript is found in the Reza library in Rampur. There are 316 pages of this manuscript, and the copist name is Abdulrahmn bin Abdul Momin. And year writing is 1073 Hijri. One defective manuscript is found in the Mohammed Shah library in Ahmedabad. One manuscript is found in Bankpur. This exegesis was published by Majlis Barkat of Jamia Ashraifa Mubarkpur by Hazrat Moulana Nafis Ahmed Misbahi, a scholar of this university, with his research and as per Takhrij is the science of identifying and authenticating in the year 1426 Hijri/2005 and reprinted in the year 1431 Hijri/2010 by Dar Al-Kutub Elmia, Beirut, Lebanon.

## Hashia (Margin) Talvia

This book is famous of Hazrat Saduddin Masud bin Umar Taftazani, who died in the year 791 Hijri, about this marginal notes on the famous book of Islamic jurisprudence ‘Altalwaj fe sharah al-Touzih’ and from this book of marginal notes, the aim and purpose of Shah Wajih Uddin is the teaching of the students. So surprising and which seen

making it easy. For example, in the discussion of reality and majaz at place, the author of Talvih has written “Fe Nazar.” Shah Wajihuddin has said it as ‘Hasal Nazar’s title and explained it in an easy way. Then for this ‘Nazar’, for which will be given reactions generally, so he was written its reply in this matter. And with the topic of ‘Aljawab’, he was given an explanation. Afterward, Hazrat Mir Syed Sharif Jarjani, who died in the year 816 Hijri, and Shah Wajih copied Jarjani’s objection in this matter. And he himself was given a reply. And a copy of this is found in the Pir Mohammed Shah Library, and the complete letter is found in Nasaq (Arabic) writing. Size of paper is 14 x 10. The four pages in the beginning are thin and are in fine script. And renaming pages is in ordinary writing. This manuscript was written in the year 1120 Hijri. And as per Shah Wajih Uddin’s self writing, it is copy. The other copies are available in Bombay, Madras, and Hyderabad.

**Hashia (margin notes) Sharah Muwaqif**

This book belongs to Hazrat Mir Syed Sharif Jarjani, who died in the year 816 Hijri. About knowledge of speech’s famous and well-known book’s marginal notes on Sharah Muwagif, its one manuscript is found in the library of Pir Mohammed. And which is found in ordinary writing of Arabic. and till the end of the book it is defective. And most of the portion of the book that was damaged. The paper size of written book is 18 x 14 inches. And here also there is the method of Shah Wajih Uddin, which is that at each and every place on speech or word with the topic of Hasil Jawab, there is given an explanation, and for difficult and hard writings, which were explained by him in an easy way to understand in this matter. But where there is come matter of the zat vajuud will come, then words will be grand, and meaning will be at a higher grade level. It seems that someone's personal interest and fondness are guiding. Like he is writing the opening of the book with these words as follows.

“Taqdat subhatu jamalihian samtu al-hudus wa tanzihat suriqat jamalihi an wasmati al-tughair wa-intal.”

In this manuscript there is no name of the copist or year of publication.

## Hashia ala al-Sharihin llmuftah

Alama Sirajuddin Yousuf Bin Abubaker Bin Moahmmed Bin Ali Abu Yaqub Sakaki, who died in the year 626 Hijri. And who wrote the text by the name of Muftah Uloom and Allama Jalauddin Mohammed bin Abdul Rahman Qatib Qazuni and who died in the year 739 Hijri who did its abridgment of third kind. And which is called “Taqlis al-Muftah” and Allama Saduddin Tufazani, who died 791 Hijri, who wrote one detailed exegesis and which is known as ‘Matul’ and afterward it was done in brief and which is known well as ‘Muqtasar. In this way, Hazrat Mir Syed Sharif Jarjani, who died in the year 816 Hijri, also wrote its exegesis, which is called ‘Al-Misbah fe Sharah al-Miftah.’ Shah Wajihuddin, who followed the way of these two excellent persons and wrote one exegesis. The marginal notes written on ‘Maqtasar. and ‘Al-Misbah’ are called ‘Hashia ala al-sharhain llmiftah,’ and its one manuscript was got by this undersigned in the library of Pir Mohammed Shah. And

which is writing in Arabic writing. And its paper size is 5.5 x 10.5 and I inch. Total pages are 131, and on each and every page, there are 13 lines. This manuscript was written in Ramdan/1011 Hijri/1603 on Tuesday. The copyist's name is not found. The words in the beginning are as follows.

Qaulahu (expression shai mima yejib alai) enma bahaq shai. And ending upon this phrase, qaulahu (kana qana ibn ljhija), al-qina jama qanat wahia al-rama, and phrases of are tarqeem ( tag of the or a text about writing that appears at the end of a book and includes the name of the copyist, the place of writing or copying, and the date) as follows.

Arabic text (qad waqa al-farqg min tahtia sultan muhaiq afazal al-mudqin ashraf akmuarin malja al-maskin al-shaikh wajhi alhaq wa deen ala sharah muqtasar al-taqlis lilmoulana al-alma thani almahaq altafaz wala al-hashia alati lsyedna wa sanadna wa moulana sultan al-muhaqin alsayed alsharif al-jarjani quds allah tala israrhum waskanhum bahuba jana bahaq khatim nabi ashraf al-maqluqin alaya min salwat afzalha wa min al-thaiat aklamha wa la ala wa sahaba

yaum talata almanzum fe shahar ramzan 1011 Hijri min alhirjat alnabia.)

## Sharah Irshad

This book by Malik Ulma Qazi Shabuddin Ahmed Bin Umar Doulatabadi, who died in the year 849 Hijri, is well known as Fazil Hindi's book Al-Isrshad Fe Al-Nahu's explanation. The book's manuscripts are found in London, Rampur and in Bombay. And in Ahmedabad this handwritten book with marginal notes of Hazrat Malik Ahmed Bin Peer Mohammed Patlavi, and its title is given 'Al-Rishad Hashia Sharh Al-Irsahad.'

## Hashia Azdia

This book is by Hazrat Qazi Azduddin bin Abdul Rahman bin Ahmed Yahiah, who died in the year 756 Hijri, and this magazine, 'Azdia,' has a marginal notes on it, which is about his art of argument. The undersigned was seen two handwrite manuscripts in the library of Peer Mohammed Shah. One manuscript is complete. And the second one is defective. And in the first book there are 131 pages, and on every page there are approximately 21 lines. Writing is Araboc

writing and Arabic language. The writer is the grandson of Shah Wajihuddin, and his name is Kabir Mohammed bin Shah Mohammed, and it was written in the month of Rajjab in the year 1010 Hijri in Ahmedabad. This book is started with the following phrases.

“Alhamad llah rab alaminin wasalat ali rasul syedna alkhalq wa anbia was mursalin, and at the end, the following phrases are found.

“fayar ja alzan ela lltasdiq bi an haza…la an nafas alhad zaani and details of the tag of the catalog are as follows.

“Qad waqa alfara min tasvid hashia alazdia llalawi hazrat murshadi al-alam wastazi was ustadalam jidi hazrat sultan al-arifin wajihuddin quds allah roha wa noor mzja bayad al-faqir al-haqr al-raji ela Rahman allah kabir mohammed bin shah mohammed fe garra rajab almurajab 1010 hijri.”

## Hashia Sharh Jami

This book is by Hazrat Nooruddin bin Abdul Rahman bin Ahmed Jami, who died in the

year 898 Hijri. It is the book of syntax's famous book, 'Fawad Ziaia,' and is known as 'Sharh Jami'. On it there are marginal notes. Its many manuscripts are found in many libraries. One manuscript is found in B.J. Institute, Ahmedabad, in the storage of the book of Syed Hussini Peer. The undersigned has seen himself by his own eyes, and it is in very damaged condition. In this manuscript there are found many marginal notes of many persons in it. One handwritten manuscript is found in Punjab University in Lahore. One more manuscript is found in London. This book was printed by the Imam Reda Academy's research and production and tag of the book in the year 1433 Hijri/2012.

## Wafia Sharah Kafia

Shah Wajihuddin wrote one exegesis of the original text of the book Kafia la bin Hajib who died in the year 464 Hijri/1249, and it is known as 'Wafia'. This is from the beginning, and in the middle is defective. This book's one manuscript is found in the library of Qazi Nooruddin Bharochi. The size of the book paper is average, and it is moth-eaten. The

tag of the catalog is “Katib wa malik hamed bin sah wajhuddin alawai.”

## Sharah Risala Khusji

This book in the knowledge of astronomy was written by Shailk Alauddin Ali Bin Mohammed Khusji, who died in the year 879 Hijri/1474. The magazine is “Al-Fathta”’s Persian exegesis. Its one handwritten manuscript is found in the library of Qazi Nooruddin Bharochi, which has become very weak in condition and worm-eaten. This book by Hazrat Mohammed Habib Nomani Azhari’s research and book’s tag was published by Imam Redza Academy Bareli Sharif.

## Sharh Wafi Wa Hashia Alminhal Alsafi wa Sharh Abiat Al-Minhal Walwajis

Mohammed bin Usman bin Umar Blaqi’s book of syntax. ‘Al-Wafi’, which is a famous book. Allama Abu Baker Baderuddin Damani,

who died in the year 828 Hijri and who wrote the book ‘Almanhal Alsafi’, wrote its exegesis. Shah Wajihuddin was also interested in it. And he had written one book of exegesis, and he had written marginal notes on the book ‘al-Minhal al-Safi.Also in ‘Al-Minhal’ and ‘Al-Wajis’ is ‘Sharah Al-Kafia’, in it added for emartyrdom for those poetry and sayings which were included, and for these he has written exegesis separately, and its complete title name is "Sharah abiat al-mainhal wal-jais was aqwal arab allati feha." There are many manuscripts of ‘Al-minhal al-safi’ in the library of Peer Mohammed Shah that are deposited. And among them one manuscript there was written marginal notes by Shah Wajihuddin. One marginal note is mentioned for the sample as follows.

“Yatwahm en alelim almustarik kharij an alelim bina ala al zaher walaisa kazalik alan al-mane malam yatanaval bahsab al-waza kama sarha behi al-sharah wa-elim al-mustarik ka zalik lanhu mouzu lmaen maqsus, fala yataval bahasab al-vaza vain maja min jahata al-estamal ba khilaf garihi min al marif fanha mauzuatau likul moin.’

In this book, not only his but also Qazi Saderuddin Banbani, Qazi Kabiruddin, and Hameed's marginal notes are found. It is possible that except for 'Al-Manhil', in other manuscripts also his marginal notes may be available. And one manuscript of Shah Abiat is found in PML, and from the beginning it is in damaged condition. And the paper size is 13 x 24.1 inches, and the total pages are 26. On each page there are approximately 19 lines to find. The language is Arabic, and writing in the last sentence is as follows.

"Qadtam al-kitab ala sharah abiat ak-minhal walu jais waqaul al-arab alti feha walhamad lilah ala navalihi wassalat ala rasulihi mohammed wa lhu ajmain."

## Hahsia Hadaya

This book is by Burhanuddin Ali bin Abu Baker bin Abdul Jalil bin Qateeb Farghani Marghani and died in the year 593 Hijri, and this book is a famous book of Islamic jurisprudence of the Hanfi school, 'Hadaya. Upon it there is one comprehensive book of the marginal notes.

## Hashia Sharah Waqaia

This book is by Obeid Allah bin Masood bin Taj al-Sharia, who died in the year 750 Hijri, and this is his famous book is known as ‘Sharh Wiqia’, and upon this book he wrote marginal notes in the shape of exegesis.

One manuscript is found in the library of Peer Mohammed Shah. And another manuscript is available in the Reda library. Also, at many places its manuscripts are found. The manuscript in PML is in damaged condition from beginning to end, and the paper size is 6 x 13, 1 inch. Total pages are 372 and on each page there are 17 to 23 and writing is Arabic. And in between there are find two kinds of writings. And probale there were lost some pages written by original writer. So some other writer who has written those pages from other manuscript.The method of writing is that it was written by red ink in bold writing and it was written “Qavlahu” and by writing this mentioned writing of the exegesis then as per need done the explanation in comprehensive way. In this hand written book there were found marginal notes of Hazrat Peer Malik Ahmed Bin Peer Mohammed Patlavi and other great scholors at each and every place.From this it is known

that this book was read by these personalities.On page 7 on the left side in bold writing it is mentioned as follows.

“Aljuz althani min hashia sharah alwaqia lilhazrat al-alwai.”

**Sharah Jam Jahn Numa**

This book of exegesis in written for book of Mohammed bin Azauddin Magharabi and it was given its name “Insha Khaja Maghrabi”and it is well knolwn and famous as Jam Jahn Numa’s exegesis. Its two mauscriptes are found in the library of Peer Mohammed and also two more mauscriptes are found and it is possible that there may be found in them his marginal notes.This book is found in Persian language. And it was published in Madras on 20 Rajab in the year 1311 Hijri. So on the printed book’s library tag (A “library tag” usually refers to a physical tag attached to a library item like a book) on the printed book’s library tag) is mentioned as follows.

“Ein sharah jam jahan numa ka az munsaifat allama shaikh ezaluddin ast wa sharah az qadta mutaqirin hazrat shah wajihuddin

ahmedabadi qudsara aziz ast.baoun elahi bastam mah rajab al-murajab 1311 Hijri dar madras ba qalib taba dar amad.”

## Haqiqat Mohammadia

This is sufi magazine written by Shah Wajihuddin.Its language is Arabic.this book as per its subject and topics which is great book written by him. And for people of knowledge and for people of wisdom it is valuable treasure. One of his great disciple Hazrat Abdul Azi Khalidi who wrote this book for benefits of the general person in the Persian language with terms of primary mmaters and who wrote a grand exegesis of the book. Its two manuscripts are found Peer Mohammed Library. And one manuscript is found Khuda Baksh Library in Patna. Text and exesegis written in Urdu lanague by Hazrat Nasrat Allah Radwai Misbahi’s transaltion and reseach and with book tag and printed by Al-Majma Islami Mubarakpur in the year 1431 Hijri /2010 and there its details are found.

This book’s one more exegesis was written by Syed Mohammed Saim bin Syed Mirza bin Kareem Allah Hussaini was written in Arabic

language. Its name is “Al-fazat al-ahmadia fe sharah al-haqiqa al-mohammadia.” Its one manuscript is find in India office libray.This exegesis book published in Maktaba Jilani Cairo in Egypt by doctor Mohammed Jalal Reda Azhari’s research and investigation.

## Muktasar mavlud Jazri

Hazrat Imam Shams Uddin Abul Khair Mohammed bin Mohammed Jazri died in the year 833 Hijri on the subject of biography with title “Al-Tarif bil-malid al-sharif” and Shah Wajhiuddin who was done short version of the book and it on 35 pages and paper size is 5x9 cm and its book’s beginning is as follows.

“Alhmad allah rab alamin wasalt ala rasulhu mohamd wa ala ajmain.ama faza maktasar maulud syed mursalin was qaid algar mujhalin habib rabal almin allazi arsalhu alah llkahlq ajmanin wa fazlahu ala jami anbia wa mursalin wa khsa bil shafati al-azmi yaum din llimam al-jarzi and it will be end on the following test.

“waqbar an qazain kasara yanfaqa ala umata fe sabil allah wa an mulk kasara wae rum yafta wa kan zalik salalhu allahu alai wa ala elahu wa sahba was sallam.kulama zikrahu al-zajurun  wa gafal an zaikra al-ghafirun.”

As per previous book this book also written by Hazrat Abdul Aziz Khalidi and as per saying of Baquer Ali tarmazi  this book’s one manuscript in preserved in Ahmedabad. And as per author of Tazkirat Al-Wajia this book’s one exegesis was written by Moulana Hasan Faraqi who in this book’s preface has written reason of writing the book that teacher Hazrat Wajiuddin who would like Maulavi Juzri and used to read this book on 12$^{th}$ Rabbil Awwal  day.Upon seeing this there came thought in my mind about exegesis and after his death  this continuation is in practice. There were large number of people who used to gather in this meeting.Its one copy is preservered in PML.The undersigned got a list of explanation in which he found one hand written book. And its name is ‘Sharah Al-Juzri’ and there is not mentioned atuhor’s name on it.It is possible that this book was written by Mulla Hasan Faraghi.

## Risala Fe Tahqiq ‘Fa Amma Saqlat Mawazinahu’

In Reda library I have found collection of his magazines and the name of this collection is known as ‘Al-reslat al-wia.’ In this collection this one magaznie is found.In this magazine is added Sura Qaria ‘s verse number six ‘Fa amma saqlat mawazinahu’ from execegis of Kashaf by Zamaqri for exesgesis which is exaplined and it was done further more explain in this matter.The page size is 13.3. X 21.2 cm there are only 3 pages and in each page there are available 21 lines and the copyist name is Malik Ahmed bin Per Mohammed. The year of writing is 1074 Hijri/1663. And its begining is done as follows.

“Al-hamd allah ala ahsanahu-qal fe sharah al-maqsad : wa miha almezan.”

## Resala Fe Tartib Al-Salat

In the above collection there is find magazine by name of Al-Fiqa.The paper size is 133 x 20.4 cm and total pages are 2.5 only and on each page there are find 21 lines. The name

of copist and year of writing is same as above. And its beginning is as follows.

“Alhamd allah rabbil alamin aalam an almashru fe alsalat farzan araba.”

## Risala Aurad al-Wajia

This is magazine of his daily recital’s collection.This magazine’s hand written copy was found by the undersigned in the library of Peer Mohammed Shah.

## Sisila Tariqat

This book’s one copy is found in the library of Peer Mohammed Shah. And from title of the book its subject in known.

## Hashia Zaba

Zabda is written by Moulana Alauddin Nahar Wali Sum Mangalori and which is like Najamuddin Umar Bin Ali Katibi Qazuni (died 613 Hijri/1216)’s famous magazine of ‘Shamsia’ and its copy are found in the library of Peer Mohammed Shah.In them there are found marginal notes of Shah Wajihuddin. The marginal notes’s code is in the last  and there is find Alawi as well as

there are find marginal notes of many other perons at many places.

## Sharah Basit

This is  in the knowledge of inheritance  and Najamuddin Sharhi Kubar Azada's book 'Al-Basit''s exegesis  and its one copy is find in the Rampur library.The paper size is 13,7 x 20.8 cm and writing is Arabiic. Total pages are 110 and on each page there are 19 lines.Copyist name is Abdul Kareem Siddqui and year of hand writing is 1056 Hijri/1646 is entered.

The beginning will be with the following phrases.

"Alhamd allah rabbi alammin and in the last part there is defective to some extent.There is one copy available.One copy is find in Patna.Hazrat Shah Wajihuddin has explained with clarity  of the Islamic laws of inheritance and for writing  results of the calculation of the mathematics for immediate references has drawn 26 circles. As per saying of of Baquer Ali Tirmazi one copy was found in Jama mosque in Bombay and which bold

writing and clear. ( For the Arabic language and literature)

## Hashia Zariri

This book by Shaikh Hameed Uddin Abul Hasan Ali Bin Nohammed Ibrahim Zariri Qandozi who died in the year 666 Hijri's famous book on art of syntax (Nahu) 'Al-Mqadama fe nahu' upon it his written marginal notes. And which he has written at the age of 14 years. When he was still passing during the time of learning knowledge.And whole book is find in his writing. So on the first page there is find tag of libray book as follows.

"Min kitab aszf ebad allah al-qavi wajia bin nasar allah bin emad alawi Malka bilkitaba linafsu."

In this book his uncle Qazi Syed Shamsuddin and also Qazi Shuhabuddin Doulatabadi's marginal notes are find.For example his one marginal note is as follows.

On the book's page 30 there was given heading "Bab al-fail wa –maful bih" Upon this he was written as follows.

“Zikar alfail wal maful bi mafi bab wahed la anhuma yatlazaman ez lau jad ahdhuma badun al-kahir wan azar.”(Wajihuddin)

This book two copies are found in store house in Ahmedabad.

## 16. The details of the students

From his school of favour a large number of scholars and excelleant persons who were benefitted. And who belongs to their time and area were excellent and in many of them perfect in judicial verdicts of the knowledge and wise people.

Among some of them who have decorated the seat of the judge. And some of them have liked the service of teaching in the silent way.Many of them by sitting in the shrine building have peformed the duties of guidance in the right way.

Among them are well known scholar Allama Kabir Syed Shah Sibqat Allah Bharuchi

Madni who died in the year 1015 Hijri. Who was such a great level holy person that when he went to Arabia then scholar of Harems of Makkah and Madina who thought for them good chance to benefit from him in knowledge and learning and Hazrat Qazi Jalal Multani who died in the year 999 Hijri, Hazrat Hasan Ali Farqhi who died in the year 1037 Hijri and Hazrat Abdul Rahman Gujrati due to his knowedge and excellance who was counted as famous learned persons during the rule period of Emperor Akabar and Emperor Jehangir.

In the discourses of the Hazrat Shah Wajihuddin it is mentioned as follows.

“Ba hazrat shaikh guftam ka maraham endak jazba shud.eraz kardand guftand ka haq talah az shuma faida bakhalq resand-ezain yak faida wa az shimhar do yani bara namuni zahiri wa batni.”

It means I have said to Hazrat Shaikh Mohammed Ghouse that I have also to some extent passion condition Hazrat said that “Allah will make your personality as benefical to the mankind. And from me there is only one benefit.But from you there will be two

benefits.It means from you there will be guidance both from your manifest and innermost.”

As per a little would let you judge the whole writing down names of some well known and famous students who are instead of himself are moon and stars of knowledge and excellance and Islamic lawa and mystic’s mb.

1.Hazrat Moulana Usaman Bin Abu Usman Bangali Sanbhali Qudsaru.(died 980 Hijri)

2. Hazrat Moulana Qazi Abdul Aziz Bin Abdul Kareem Bin Raji Mohammed Aini Ujjaini Gujrati Qudaru.(died on 27 Rmdan 982 Hijri**)**

3. Hazrat Moulana Qazi Ziauddin Bin Sulaiman Bin Saluni Usmani Neutani Avadi the son in law of Shah Wajihuddin.(died on 24, Rajjab 989 Hijri).

4. Hazrat Moulana Shaikh Saleh Shuttari Qudsara (died 13 Safar 999 Hijri)

5. Hazrat Moulana Shaikh Qazi Jalaluddin Multani.( died 999 Hijri)

6**.** Hazrat Moulana Shaikh Jalal Uddin Abu Mohammed Bin Hasan Bin Abdul Ghafur

Hussaini Bukhari well known as Mah Alam Qudsaru (died on 14 Zequad in 1003 Hijri)

7**.** Hazrat Moulana Shaikh Zia Allah Bin Mohammed Ghouse g\Gawaliori Qudsara who died on 3rd Ramdan in 1005 Hijri)

8. Hazrat Moulana Hakim Usman Bin Eisa Bin Ibrahim Siddui Bobkani Burhanpuri and who was martyred in the year 1008 Hijri.

9. Hazrat Moulana Shaikh Abdalla Bin Bahlul Bin Chand Bin Junaid Bin Mohammed Burhanuddin Bin Ezuddin Mahmud Bin Najamuddin Ahmed Bin Shamsuddin Usmani Harvi Sandili and who died on 23 Jamad Awwal in the year 1010 Hijri.

10.Hazrat Moulana Shaikh Mufti Kamal Mohammed Abbas Ahmedabadi Qudsara and who was died on 10th Shaban in the year 1013 Hijri.

11.Ashraf Ulma Wa Mashaiq Hazrat Syed Sibgat Allah Bin Rooh Allah Bin Jamal Allah Hussaini Kazmi Bharuchi Madani Khudsara and who died on 26th Jamad Awwal in the year 1015 Hijri at place Madina.

12. Hazrat Moulana Syed Shah Abdalla Bin Hazrat Syed Shah Wajihuddin Alwai Hussaini Ahmedabadi Qudsara and who died on 5th Muherram in the year 1017 Hijri.

13.Hazrat Moulana Shaikh Abdalla Bin Hazrat Shah Mohammed Ghouse Gawaliori Qudsara and who died on 18th Muharram in the year 1021 Hijri.

14. Hazrat Allama Abdul Quader Bin Abu Mohammed Bin Abu Ahmed Bin Hamon Baghdadi Sindi Ujaini Qudara and who died in the year 1021 Hijri.

15. Hazrat Moulana Shaikh Abdul Ghani Jaunpuri Qudsara (died 19th Rabbil Awwal Akhir 1025 Hijri)

16. Hazrat Moulana Shaikh Farid Bin Shaikh Mohammed Sharif Bin Abdul Aziz Allah Siddiqui (21 sShawwal 1026 Hijri)

17. Hazrat Allama Shaikh Mohammed Bin Fazal Bin Saderuddin Siddiqui Jaunpuri Burhanpuri Qadsara (20 Ramdan 1029 Hijri)

18. Hazrat Moulana Allama abdul aziz bin wali mohammed khalidi ahmedabadi qadara (died 8th shaban 1030 hijri)

19.Hazrat Allama Moulana Hasan Ali Farghi Ahmedabadi (died 7 Safar 1037 Hijri)

20. Hazrat Moulana Shaikh Syed Shah Hashim Bin Burhanuddin Alwai who was nephew of Hazrat Shah Wajihudidn Qadmat Isarhum ( died 9 Ramdan 1056 Hijri)

21. Hazrat Moulana Syed Abu Torab Shattari Bin Syed Najib Uddin Bin Syed Shamsuddin Bin Syed Asaduddin Bin Syed Zain Al-Abideen Hussaini Shirazi Lahori well known as Shad Gada (died 14 Shawwal 1071 Hijri)

22. Hazrat Moulana Syed Yasin Bin Abu Yasin Shuttari Samanavi Qudsara

23. Hazrat Moulana Yousuf Bangali Burhanpuri Qadara

24. Hazrat Moulana Mirza Jan Shirazi Qudsara

25. Hazrat Moulana Khushal Bin Qasim Bin Miskin Tashqandi Ahmedabadi.

26. Hazrat Moulana Abdul Rahman Gujrati Hazrat Shaikh Muhaddis Gujrat Allama Mohammed Bin Tahir Patni’s relative Qudasat Israrhuma

27. Hazrat Moulana Fakhi Qazi Abdalla Gujrati Bijapuri

28. Hazrat Moulana sShaikh Mohammed Bin Hasan Bin Musa Mandavi author of book ‘Gulzar Abrar’(died 1022 Hijri)

29. Hazrat Moulana Shaikh Abdul Hadi Qadsara.

30. Hazrat Moulana Shah Abdul Malik Maruf Ba Hasan Allah Badashah Qadsara

31. Hazrat Moulana Syed Shah Abdul Ghafur Shuttari Qudsara.

32. Hazrat Moulana Shah Eisa Madni Shuttari (died 15 Ramdan)

33. Hazrat Moulana Syed Yasin Junagadhi Qadsara

In addition to the above there are found many thousands people who were presence in his favour of shrine and were benefitted. Here we have done short list of the above persons and consider to be sufficient in this mater.

**In short, from his group of teaching and favor of training, there came out such perfect scholars who finished the thirst for knowledge and spiritual needs and spread his favor in general in the large area of the universe**

## 17.Pledge and devotion

Hazrat Shah Wajihuddin during his younger age who was attached with edge of the shirt of Hazrat Shaikh Qazan Chisti Nahar Wali Qudsara and who died in the year 920 Hijri. And he was obtained form him excellance of pledge and devotion. And at that time his age was 9 years old  or still less than this. And from his father he has obtained permission and claiphates of  the Maghrabi and Chistia chains. And from Hazrat Baderuddin Shah Bada Bin Abul Qasim Siddiqui, Shaikh Najamuddin Siddiqui Naharwali he has got recitals  and endeavor of Suharwardia chian. And in the same way from Muhaddith Abul Barkat Binbani Abbasi Qudsara  and Hazrat Allama Shaikh Emaduddin Tarmi Qudsara has obtained teaching of reality and mystic knowledge.At last from  Haztsy Ghouse Alam

Syed Mohammed Ghouse Bin Syed Khatir Uddin Gawaliori Qudsara and who died in the year 970 Hijri was got permission and caliphate in the sufi chain of Shuttaria. And by living in his service he has completed mystic knowledge and he has resotred well his connectioin with him and in the mystic way of this chain and he was followed the rules and regulation of this sufi chain.

So there was mentioned in “Risala Wajihuddin” as follows.

“An shaikhna hanfi al-mazhab shuttari al-mashrab wa kanmahara fe jami al-mazahab wa shariba min kulal-masharib.”

It means our Shaikh (Hazrat Shah Wajihuddin) as per religion he is Hanafi and for way of life he was Shattari.He was expert in all religions as well as he was benefitted person in all faiths.”

And Shaikh Abdul Haq Muhaddith Dehalvi Qudsara and who died in the year1052 Hijri. And who said “ In sufism his connection and devotion was with Hazrat Shaikh Mohammed Ghouse even though he was disciple of some other holy persons.”

Moulana Ghulam Ali Azad Bilgrami and who died in the year 1200 Hijri has written as follows.

This passage from the Arabic and Persian's is as follows.

The brief of both of the above passage is that he has obtained pledge and caliphate from Hazrat Shaikh Qazan Qudsara. When Hazrat Mohammed Ghouse Gawaliori author of "Jawahar Khamsa" came to Ahmedabad then Shah wajihuddin was lost in his magnificence. And under his shadow he has completed mystic knowledge. And sat on the seat of benefit and for a long time he was benefitted students by his benefits of higher grade. And from his lights of the favour of blessing was spread lights and illumination in the areas of east and west.

And Hazrat Shah Wajihuddin's contmepary and famous historian Moulana Abdul Quader Badayuni written as follows.

"There was his connection of devotion with another person but from Hazrat Mohammed Ghouse Gawaliori he has obtained training and guidance from him.In the manners of

mystic way he was followed him. And with him he has completed mysticism.

Syedna Ala Hazrat Imam Ahmed Reda Qudsara, who died in the year 1340 Hijri. Said, “Moualana Shaikh Wajihuddin Alawi Ahmedabadi, who was born in the year of death of Hazrat Imam Allama Jalal Uddin Swuti and who died in the year 911 Hijri, was born, and Hazrat Mohammed Ghouse Gawaliori Al-Mulk Bari’s pious disciple and Hazrat Shaikh’ who was research scholar and his great teacher and from chain of Shah Wali Allah, who was a higher grade position and authored many wonderful books.”

## 18.The clarification of one misconception

In the above lines it was mentioned that Shah Wajihuddin was pledged at the hands of Hazrat Shah Qazan Chisti Nahar Wali who died in the year 920 Hijri. And with him he has devotion.But some biography authors have some misconception in this matter. So in the book “Tariq Aulia Gujrat’it is

mentioned on page 87 in “Tazkira Wajihuddin’ Hazrat Shah Wajihuddin in the begining period who has devotion with Shaikh Qazan Shuttari. And on page 135 in Tazkira “Hazrat Shaikh Qazon.” That he was follower of Shuttaria way. Hazrat Shah Wajihuddin Qudsara is his disciple.

As a matter of fact Hazrat Shah Wajihuddin who was disciple of Hazrat Shaikh Qazon Chisti and Hazrat Shaikh Qazon who was another holy person of same name in this matter and who belongs to Shuttari Sufi chain. And who is among mashaiq of Hazrat Shah Wajihuddin. And also Shaikh Qazon Chisti belongs to Sufi chain of Chistia and he was shaikh of mystic way. His chain connected with Hazrat Naseeruddin Chargh Dehlavi who died in the year 757 Hijri. And from him connection with Sultan of India Khaja Gharib Nawaz who left this mortal world in the year 627 Hijri which ended here.

And Hazrat Qazon Shuttari’s chain connected with Hazrat Sultan Arifin Bayazid and who died in the year 261 Hijri end here. And from him the connection of Shuttari chain is start from him.

As for cerftication herewith there is mentioned details of caliphate paper of Hazrat Mohammed Ghouse Gawaliori in briefly and which is written by hand writing was given to Hazrat Shah Wajihuddin Qudsara.

The reader are requested to know from Shah Wajihuddin Alawi to Shaikh Qazon Shuttari and from him upto Hazrat Sultan Arifin Qudsara and make note of difference in between Shaikh Qazon Chisti and Shaikh Qazon Shuttari.

## 19.Copy of the caliphate document

“laqun al-imam al-jafar, rais al-aulia alsutan bayazid bin eisa al-bustami. Wa hu laqan khaja mhammed ak-arabi wa hua laqun khaja abu al-muzafar moulana al-tartosi wa laqon khaja abul hsan laqarqaniwa huwa qulon khaja khuda ali wa hua khaja mohammed al-ashiq wa huwa laqun khaja mohammed almarif was huwa laqon Abdulla shuttari wa husa al-shaikh qazon al-shuttari,

Wa huwa laqon shah aba alfath hidayat allah sarmast  wa huwa laqon al-shaikh zahur al-haq al-haji hameeduddin ‘haji huzur’ wa huwa laqon alsyed mohammed bin alsyed khatiruddin almaruf as  alsyed mohammed ghouse wa huwa alshaikh alsayed ahmed muqlib as shah wajihdidn alhaq wa deen.qudus allah israr  hum wa afaz allah barkatahim ali alamin.”

But Shaikh Ahmed Bin Shaikh Mohammed Faruqi who was his original brother Syed Zaheeruddin’s grand daughter’s  grand son. Who about his biograph deails has written ‘Khulasat al-Wajia’one magazine in the yea 1084 Hijri in Madina. And in that magazine he was written clearly  as follows.

“ wa kan aradat ela al-shaikh qazan al-chsiti al-nahar wali wa huwa ghair al-shaikh qazaon al-shuttari allazi huwa min shuq fe al-silsila al-shuttaria.wallah tala alam.

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## 20.The meeting with Hazrat Mohammed Ghouse Gawaliori

How there was a meeting of Hazrat Shah Wajihuddin with Hazrat Mohammed Ghouse Gawaliori, and what were the reasons there in this matter? One authorized historical reality, which is mentioned as follows.

Hazrat Moulana Mohammed bin Hasan Ghousi Shuttari, who wrote ‘Gulzar Abrar,’ and from the reference of the book of Moulana Gul Bihari’s biography, one event of 983 Hijri is copied here. That Shah Wajihuddin, who told Moulana Alam Gul Bihari, he himself said, “On such matters, there is a finding of the reality of Allah, and revelation is not allowed. There was desire with me for endeavors in such cases at that time; I was engaged in teaching and instruction. Unexpected as per the will of Allah, in which, in each thing of destiny, are found 100 points and wonder. To Ghouse Rahman, which was brought to Gujrat from Gawalior. This condition caused me to excel in kissing the feet of the Hazrat Ghouse Rahamn, and in a short period of time, due to his look of chemical effect, my Islam of copper became gold and freed me from customs of faith, which took me into the blessed walk of the heaven of the reality of

faith, and after some days upon finding the caliphate entirely. I was blessed in this matter, and I have got such a thing that was not with me.”

As per the above extract from Hazrat Shah Waijuddin by himself, by his tongue, it was known that in the heart there was freedom from the restriction of conformity and finding the world of reality, and, instead of faith in custom, there was worry and endeavors of real faith’s demand in this matter. For the completion of the fondness of innermost Hazrat Ghouse Alam’s visit to Gujrat, I was present in his service, and it was my aim.

This matter of fact was explained by him in the magazine of “Wajihuddin” to a greater extent in detail in the following words as follows.

It was reported by him that upon obtaining the caliphate and permissions from many shaikhs, I could not get my higher grade demand of the mystic way as per my aim and in reality not find a complete way. So for hearing glad tidings in my aim, I went in the presence of Syed Kabir Uddin Majzub. He told me by seeing me that I should not be

hasty in this matter and should not worry. Your shaikh, as per the order of the prophet for your guidance and giving teaching of the mystic way, is coming on a big elephant. He is our sheikh and guide. He is a big grace in both of the worlds. At that time, Shaikh left his journey from Gwalior with the intention to visit Ahmedabad. Then at that time, all the shaikhs who were prefects welcomed him in this matter. During this time, my real uncle, Shaikh Yahiah, who was his caliph, came to see me with a message of his invitation. And he told Hazrat Shaikh Mohammed Ghouse is coming from Gwalior, and we have to go to meet and visit him, which should be made compulsory for you. As for sitting in his presence for one moment, it is better than all supererogatory worships of all men and jins. So I went along with him in his presence. When I reached him and went near to him, then he was welcoming to me, and he told me that “I, as per the order of the prophet for your guidance and for handing over your deposit, came here. And this one meeting is not sufficient. But another meeting is a must also. If you did not come to see me, then I would come to visit you and will give you

your deposit. I am Ghouse (title of a saint who defends and helps; a cry for assistance with the words 'Ya Ghaus'), and you are Qutub (the Arabic word Qutb translates to "axis," "pivot," or "pole" in English). It can also be used as an astronomical term or a spiritual symbol. Then I have completed one chilla (Chilla (Persian: Arabic: both literally "forty"), also known as Chilla-nashini, is a spiritual practice of penance and solitude in Sufism known mostly in Indian and Persian traditions. And by complete power, I have obtained my deposit from him. Till as such that he was written by his own hands, writing the permission and caliphate certificate to me.

## 21.Arrival of Hazrat Ghouse Gawaliori in Gujrat

The background of his arrival in Gujrat is that Mughal Emperor Zaheeruddin Mohamed Baber (rule period 899-937 Hijri) and King Naseer Uddin Himayun (963-1014 Hijri) were like and devoted to him very much. They used

to keep his respect and dignity in their royal courts. In the matter of the kingdom, they used to refer to him in this matter. Especially great holy persons from Gujrat, Deccan, Khandes, and Malwa who are attached to the edge of his shirt of reality. When there was a battle in Qanuj between Sher Shah and Himayun, there was a defeat for Himayun on a temporary basis, and he went to Iran. Then Sher Shah was given the order to kill well-wishers and supporters of Humayun. In that list his name was also included. Regarding Hazrat Ghouse, there was thinking of the Sher Shah that he is a helper and supporter of Humayun. So he was given an order by Commander-in-Chief Akhtar Jung to go to Gwalior and cut off his head and to destroy his family members. When he was able to know his bad intention, then he proceeded toward Gujrat.

So Moulana Ali Sher Bangali said that who died after 970 Hijri, “Hazrat Ghouse Gawaliori, upon seeing his bad intention of the Afghan pig, then he was migrated to Gujrat. This darwesh was also with him and went up to Bharuch. After some days he was given permission to stay in a mosque in

Ahmedabad. So I came to Ahmedabad, and he stayed in the mosque of Emad al-Mulk. After some days, Hazrat Shaikh Mohammed Ghouse also came to Ahmedabad. Here are some of the bad-thinking persons and mean-mentality persons of wearing the dress of saintliness; they began a chance of enmity and began saying false blames in this matter.

## 22.The tafkir of Hazrat Ghouse Gawaliori and Shah Wajihuddin

Termed takfir, the practice of one Muslim declaring another Muslim a kafir, an infidel, an unbeliever,

The details in this matter are that from the tongue and pen of Hazrat Ghouse Gawaliori, some matters happened that were against the Islamic law in the manifestation. And which is called in terms of Sufism as shathyat. So, in his magazine ‘Marajia,’ he proved that his Miraj is an Arabic word that means "ascension" or "ladder" and mentioned it. There are some more matters like this, so for taking these matters, some learned persons were against him. among them were Ali Mutaqi and Sher Shah’s governor, Abdul

Muqtadar Banbani, and his minister, Abdul Malik, who were leading these matters, and they had prepared one fatwa (legal opinion) against him. In which there happened takfir upon him, and for its certification and implementation, it was submitted in the court of Sultan Mahmood Shah II (rule period 943-961 Hijri), and the king was much devoted to Shah Wajihuddin, and he was surprised upon seeing the legal opinion, and in such fatwa there was not found the signature of Shah Wajihuddin and other famous shaikhs. He was asked by his minister, Afzal Khan, for signatures of Hazrat Wijuddin and Hazrat Syed Ghiasuddin. Afzal Khan told him that there is not known reason of Hazrat Syed Ghiasuddin but Hazrat Wijuddin's signature is not found because he is a devotee of him, and he has the caliphate of his chain of Shutaria. Upon hearing this, the sultan told that Hazrat Wijuddin is saviour of the world and guide of great scholars. If in reality there will be a legal opinion of infidelity upon him, he should sign it surely. And in this matter he will not take care and attention.Upon saying this, the sultan went in his presence with submitted papers of legal opinion to him and

told him that the scholars are insisting him on signing this fatawa. He told him, “ I do not have any matter of infidelity in the matter of Hazrat Mohammed Ghouse. There is faith and belief in him on all faiths and pillars of Islam, and he is not against any requirement of the religion. Now the matters that are left come under the category of shatihat. And this is not a new matter. But usually upon the overpowering holy persons, there were happen things of shatihat. So shatihat of the Shaikh Mohammed should be deemed as such shatihat of the holy persons. In the magazine of “Merajia, ” all events are found from the dream world, and events of the dream world should not be regarded as events of the wake-up world. So complaints and blame, which are charged against him as useless and baseless, and upon saying this, he was refused to sign the fatwar paper.

**Shaikh Ali Muttaqi**, when he was able to know in this matter, went in the presence of Shah Wajihuddin, and he said, Say, “For propagation of badat (the Arabic word bidʿah translates to "innovation" in English). In Islam, it refers to any new religious practice that is not rooted in the traditional practices

of the Muslim community and to have a gap in the religion, how you have agreed.?

He replied to him, “We are people of saying, and Shaikh Sahib is a person of the condition, and our wisdom could not reach his perfection. And in appearance there will be no severe complaint that can be chargeable against him.”

Many of the Islamic learned persons and scholars, for example, Maulana Shah Bada bin Abul Qasim, Hazrat Syed Jamal Pinhiri, Hazrat Syed Alam grandson, Shama Burhani, Hazrat Shaikh Yahiah, Qutub Aulia Hazrat Hasan Chisti, Khaja Abdul Wahed Naqshbandi, Moulana Abdul Malik Muhadit, Hazrat Shaikh Elha Dad Mutwakil, Hazrat Syed Arab Shah, grandson of Qutub Alam Mir Abdul Awwal ( Sharah Bukhari), Moulana Abu Ishaq Maudud, Shaikh Kamaluddin Shirazi, and Shaikh Kamaluddin Hamdani, etc., have certified his saying in this matter.

In this, due to Hazrat’s knowledge of Islamic jurisprudence and speech of knowledge with arguments and with the support of other learned scholars, the king was satisfied. And Gujrat province was saved from one problem.

Hazrat not only opposed this type of tafkir but also he was written one book on this subject permently and in the beginning of the book added sayings of the Islamic jurists, and books of Islamic juris prudence and was put light upon issue of tafkir then after this he was discussed with cerfifcation of sayings of prophets. And in this way Hazrat Wajihuddin was given an explanation.

Afterward he has metioned condtion of Sufi persons about condition of sahur and sukkar (ecstasy) and he was discussed that in condition of sukkar what ever come on their tongues which is not for accountabiliy and in the last Shaikh Mohammed Ghouse's book, "Aurad Ghousia" and "Marajnama," the objections raised by the scholars were replied . As per the saying of Syed Hussaini Peer Alawi, this magazine is found in the library of Pir Mohammed Shah.

Also, Hazrat Mohammed Ghoue Gawaliori himself, in his letter to Emperor Nasiruddin Himayun, in his reply, has given an explanation about Shaithat, which was done by him.

So in his letter on the topic of the discussion, by putting his light, he was written as follows.

“The person of knowledge of God in the condition of ecstasy, whatever he will say by tongue and which is not understood by an ordinary person, and for this reason, for not understanding the governor of Sher Shah, Shaikh Muqtadar Banbani and Malik Zainuddin, who were becoming persons opposing me.”

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## 23. Two important discussions

### First discussion

Some writers of history on this place have written on saying by Shah Wajihuddin upon this; it seems good to write that saying as well as to discuss this matter.

There was his (Shah Wajihuddin's) saying that

“If any person has 100 good things and from it, if he has one good thing, then think him Muslim, and to this sayer, of the Islamic creed does not say as infidel.” (Tazkira al-Wajia 44)

And some persons have written this with some changes: Shaikh Wajihuddin used to say as follows.

“From any person’s 100 things, if there will be one matter that will be about Islam, then think him momin, and to any saying of the person, the Islamic creed of the Qibla did not think him as infidel. (Mashaiq Ahmedabad part I page 336/Tariq Sufia Gujrat page 216)

In this matter, in the Urdu text of this say, due to the change of alphabet, main and ke, there is found a lot of meaning in this matter. This difference is not hidden from the persons of wisdom. So I do not comment upon this and leave it to the wisdom of the wise persons in this matter.

The aim of this writing is that for such important matters from the above books, which are not written in the books of Shah Wajihuddin or in the books of persons of his time or reliable historian books. Especially in the above books, there were written sources of the many events and conditions. Then what is required to quote this important event? Also, it is the responsibility of the historian to find any tradition, and then he should weigh in on the research. If he finds it as per the standard of the research, then he can add such tradition in the book. This is a requirement of honesty in this matter. So without any research to copy any tradition in the book, it is not the work of the honest historian.

In the light of this rule, if we check the above tradition, then it will be believed that two plus two will be four. This tradition’s connection is wrong toward Shah Wajihuddin totally. If we accept this reason as right, then it is compulsory that the person who calls for a one-time prayer call or performs two rakats of prayer and 99 times worships idols and plays the sank (A shankh is a conch shell that is blown in Hindu temples during worship

ceremonies and rituals.) and bell will be a Muslim person, and in him there are 99 matters of infidelity. But in him also there is one thing of Islam. To proceed further from here, then, from this saying, there will be no remaining any person infidel except atheist, who will refuse from entirely for the existence of Allah, because fire worshippers and Hindus also accept the existence of Allah, even though they refuse other matters. And Jews and Christians with oneness of God accept many matters like doomsday, re-surrection, accountability, heaven, and hell. But any general Muslim could not say this, even the Quran, in spite of the saying of the Islamic creed and with the performance of prayers upon only the matter it said about it.

So it is said, do not make excuses; you have become an infidel after accepting the faith (Kanzul eman).

And at some other place it was said as follows.

He, upon becoming Muslim for this reason, this creed was to become infidel. (Kanzul Eman)

Even though, as per the above saying, unless there are more than 99 matters of infidelity, only for one Islamic creed order of infidels was not right.

The readers are requested to think by cold heart if this saying is correct then how the sytem of Islamic reglion will be disturbed and how the faith of the foundation of Islam will be destroyed. And how there will be a clear opposition to the holy Quran. And this saying will be taken by the person who says it, so how it is referred to this Shah Wajihuddin Qudsara holy person, how it will be correct in this matter?

In original, our jurists and leaders who said this “From such Muslim if such word will be said by him in which there will be found100 aspects from which 99 aspects which will take towards infedilty and one aspect toward Islam so unless and until it will not be proven that he has taken special aspect of infedilty so we will not say him an infidel that in it and there is aspect of Islam and it is now known perhapas he has taken of this aspect.And also he has said if in fact there is an aspect of infidelity, so from the argument

with Allah, there will be no benefit for him. But with Allah, there will be an infidel person.

Understand it like somebody has said, “Zaid has knowledge of the unseen, surely absolute with him, and from this saying there will be found many aspects that are as follows.

1. Zaid has a personal of unseen; this is clearly infidelity and shrik.

2. Zaid does not have personal experience of the unseen, but this is given to him. But in it, in manifest, not given in any way, is not the source of the prophet. Allah was given to him without source; he has been informed in an unseen way, and this is also infidelity.

3.Zaid, by the source of the prophet, was given some knowledge of the unseen absolute by Allah. This is pure Islamic. So research scholars of Islamic jurists will not consider him an infidel even though in this matter there are two aspects of infidelity, but in it also there is one aspect of Islam. By taking care of goodness to attribute this aspect as Islamic unless and until it is not proved that

he has taken any aspect of infidelity in this matter.

So in the book of sharah **Faqa Akbari,** it is mentioned as follows.

It means jurists have mentioned that the issue which is connected with infeldity if in it 99 suppositions are for infidelity and there is one supposition of islam then it is a that jurist and judge (qazi) to act upon this suppostion which takes toward Islam.(Mina Alroz Al-azhar page 445,446 printed in Beirut 1419 hijri /1998)

**Fatwa Khulasa Jama al-Fasulain, Muḥīt, again is found in Alamgiri.**

When in any issue, there will be many reasons for infidelity, and one reason, which is prohibited, is for the jurist and qazi to pay attention to it, which is prohibited infidelity. So by keeping good intention, we do not give legal opinion on infidelity. If in reality there is intention of the person, then he is Muslim with Allah. Otherwise, interpretation of jurist with Allah will not benefit him. (Fatwa Alamgiri 283/2 Kitab Sair Al-Bab Alasher Beirut second edition in 1310 Hijri)

In Fatwa Bazaia Bahar Alraiq Majma Anhar, Alhadiqaal-nadia, tatar khania, sak akhasam, and tanbialwata, etc., it is found in it.

It means in any passage if there is doubt of infidelity, and for this reason there will not be applied infidelity. Because infidelity is extreme prosecution. So that is the end of crime that is required. As passage meaning is not clear clarity of infidelity. But in meaning of infidelity is only doubt. And for this reason there will be not demand for extreme crime in this matter.

**In Fatwa Bazaia bahar alraiq majma anhar**, alhadiqaal-nadia, tatar khania, sak akhasam, and tanbialwata, etc.

Also in

fatwa bazaia bahar alraiq majma anhar, alhadiqaal-nadia, tatar khania, sak akhasam, and tanbialwata, etc. it found.

It means saying of elucidated is that if the saying of Muslim that by which anything is supported, then there will not be a given legal opinion of infidelity.

Al-Bahr Al-Raiq 135/5, Rada Muqtar 224/4, Tanbia Al-Walat page 320

While seeing this passage, check that Shah Wajih Alwai Qudsaru, who, by his knowledge of jurists and wisdom for holy persons, presented and solved one hard problem by his nail of wisdom, how he resolved it. He was said to have Hazrat Mohammed Ghouse's Shaithat reason, which was due to the reason of the ecstasy. And not done in the condition of Sahu (Sahu is the opposite of sukr, which is a spiritual state of intoxication). When there will prevail a condition of ecstasy, then at that time his condition of wisdom will not work in the condition of suffering, so he will not be out of the dominion Islamic law limit. And he was considered included and entries in the book 'Marajia's dream world. And in dreams he has seen many holy persons have observations of Allah many times. And for them they got Ascension to heaven many times. In short he was done the best explanation of the sayings and passages and fixed the attribute and what was the aim of Shah Mohammed Ghouse and in which condition he has said these sayings.. And its

details are found in his letter written to Emperor Humayun. Which is written in the previous lines, It's a sample passage.

It is shown clearly that Shah Wjihuddin believed that in any Muslim dialogue, there are 99 aspects of infidelity. If there is one aspect of Islam, then it should be the aspect of Islam and not that of 99 matters of infidelity or in 99 infidelity matters. And if one of Islam is there, then he will be Muslim, and Allah knows the reality of this matter.

## Second discussion

It is right that our many of Islamic leaders have prohibited for tafkir (For tafkir (Tafkir may refer to the Arabic word takfīr, which means to excommunicate a Muslim from Islam).But this subject is itself proved by hadith. But what matters to consider is that the meaning of Qibla is the meaning of ezafi (additonal). It means the direction in which prayer is performed. Or it is meaning term is required.? It is clear that first practice is not aim. So Shia people’s faith is that the existing Quran is defective. There was a revelation to

Hazrat Gabriel for sending of the wahi (revelation) and Allah was given him revelation and sent him toward Hazrat Ali bin Taleb. And some say Hazrat Ali bin Taleb is Allah. So it is possible that these people keeping such faiths are surely infidels in spite of their praying in the direction of the Qibla.

**In this way the holy Quran say about the hypocritic persons.**

**“And those are not people of faith. (Kanzal Eman)**

Even though they recite Islamic creed. And used to say we have faith in Allah and doomsday. They pray with Muslims in the direction of the Qibla. So it was proved that in the passage of leaders of religion from ‘Ahle Qibla’ there is mentioned meaning of term and in the term meaning of Qibla is one who has faith in all the necessities of the religion. If he is refused one matter among them, then he is not from the absulate people of Qibla. But such a person is infidel and apsotatize as per by the way.

**So it is mentioned in ‘Sharah Fiqa Akbar’**

It is known that the mean of people of Qibla are those people who are m of all needs of the religion. Like accidents of the world. And resurrection of bodies, Allah's complete works and for all details and which are like to surround. And the important problems are like them. And who lived all the life in obedience worships, and with this he has faith the world is old. Or not resurrection. Or Allah does not know details. And who are not from Qibla. With people of Ahle Sunnah, by not saying any person is an infidel, its meaning is that until and unless in the person there is not found a sign. And there is matter about infidel, which is done by him.

It is not hidden that our learned persons who say that for reason of any sin there is not required takfir of people of Qibla. And from this it is not only to face Qibla. As Shia people who say that there was a deception to Angel Gabriel that Allah was given him revelation for giving it to Hazrat Ali ibn Taleb. And some say him Ali Mouala (God). If these people pray at the side of the Qibla but they are not Muslims. The meaning of this hadith is that in it was said, that "One who prays like us and

faces our Qibla and eats our sacrifice, he is a Muslim.”

(Minha alroz al-azhar page 429 Beirut first print 1419 Hijri/1998)

In the necessities of the religion, doing against it  so in this way he is infidel. Even he is from a person of Qibla, spent his whole life in obedience as per Syed Imam Ibn Amir Qudsaru, who wrote in ‘Sharah Tahrir.’

Shafa Sharif Bazia Daru, Gur, in Fatawa Khair written.

It means all Muslims are agreed that one who will do abuse in the resepct and dignity of the prophet is an infidel. And who has doubt, then he is also an infidel.(Al-Shafa Ba-Tarif Huquq Amtasfa 476/2 printed in Amman second edition in the 1407 Hijri Dar Ahukam Sharah Qar Alahkam 300/1 printed Beirut)

## 24.Guidance and training

His personality was one of perfection. As he was a guide of the learned persons in the knowledge of manifest. As well as in the way of mystic he was a great spiritual leader and

guide. Many thousands of persons under his direction and saintliness were passed states of mystic initiation and were obtained the wealth of the caliphate. And they reached the higher grade of position of saintliness. As per the saying of the author of ‘Gulzar Abrar’, “Due to his favor, many of the higher-courage Sufi persons, due to his interesting teaching, were obtained dress of saintliness.

He himself is saying in his sermos.

“It means due to his favor of saintliness, more than 4100 persons reached to Allah.”

As a position of the spiritual master, he will pay attention to his disciples and to the persons who were attached to his circle of devotion. And in big problems and difficulties, Hazrat used to help them. So in the book ‘Jama Maulfuzat’, Shaikh Ahmed is said as follows.

Fakir was engaged in the recitation of the great names of Allah, and in that condition one person came there in my room without permission. He has having in his hairs fat oil and his hairs were in big size. He has embrassed with the fakir, and due to this

reason, my chest was affected by fat oil smell on his head. Upon this event, one person who was sincere with this fakir, who was not known with my condition, he was seen in the dream that the mavkalin of the above name (supernatural being enntursted with some duty.) of the name was present there. And from that person they are complaining about this fakir that we are upset with bad smell of the fat, and such a person’s room is full of the semll  of the fat. We have tried our best to kill him, but we could not kill him. We have sought permission from Allah. And there was given an order that that person is in the protection of Mia Wajihuddin. You could not be able to do any harm to him. Afterward upon wake up that person, whatever he was seen in his dream, was told to the fakir.

After this, the fakir was done with two chilla of prayer of Saifi, in which I had taken care and attention but not marked the circle of Hisar (set up an encloursure). For sincerity, people have passed this message to me that they have some person who was engaged in chilla of without an Hisar (encloursure). What happened to him during the prayer of Saifi, and was he safe from killing in this matter?

This fakir replied to him that “ My hisar (enclousure) is peer dastagir (helper) Shah Wijahuddin, and due to the favor of Allah, there will be no harm to him. I have got effects of fame and a large number of glad tidings in this matter.”

In this way, Hazrat used to add to the persons who have died as his disciples in his lineage. Due to the attachment of the chain of Hazrat, they will find good results and blessings in the grave.

So he has said that there is no system of the darwesh persons for making dead persons as disciples. But my method is different from them and he will make a dead bodies as his disciples in this matter. Allah will provide benefits to that disciples.

Allah made him the Qutub of his time. All around the world, people used to come into his presence upon hearing his name and fame. And with teaching and advice, fill the edges of their shirts with a wealth of discourses. Among them will be Muslims; there will be not a difference at all, and also there will be a Hindu jogi (ascetic) who used to visit him from long-distance place to hear

his teaching. And will be affected much with his teaching.

There was one event that Hazrat Shah Wajihuddin was coming out of the mosque after praying there. At that time, two Hindu jogis came there. They said salam to him, but he did not reply to them. Among them, one has stretched his  two hands to shake with his hand, but Hazrat stretched his one hand. After this he told him that we came here upon hearing your attributes from Delhi so that we can get charity from your side. Upon hearing this, he had taken them into his room. And given them teaching. And send off from his house.One person has questioned whether the hazrat advises the persons so the disciple follows his advice in the same way. He was replied to why he will make disciples of such persons. The aim of making my disciple is that there should be a relation of innermost between the Peer and disciple. And on the day of judgement, this matter will be the cause of salvation. And an infidel person is not eligible for it. But I will advise them in this matter so that in the life of the world he can get condition and fondness. And for this condtion it is possible that his heart

come close t o islmaic religion due to interest.

## 25.General popularity among the public

To him, in the province of Gujrat, among the mankind, there was such general popularity among the public, which was not to get such popularity to the holy persons of his time. Even the sultan and rich people also have much devotion and humility of behavior with him.

Sultan Bhardur Shah (936-943 Hijri) and Sultan Mahmud Shah II (968-1001 Hijri) used to visit and get blessings by kissing the feet and used to seek his prayers from him. Upon the time of his crowning, he came into his presence and was tied to the sword on his dress by his holy hand. In this way, among noble persons of Gujrat, Alag Khan has much devotion with him. And the mother of Genghis Khan, who has much devotion to him. And she used to keep her costly things with him as deposits in his house.The

minister of Sultan Muzafar III, who has much devotion to him. From a noble person of the rule period of Akbar, Khan Khanan Mirza Ibrahim, who used to be present in the court of Shah Waijuddin with much respect and dignity as well as with humility. And due to his prayers, he made progress, and many positions were reached by him to great status of Khan Khanan. (Tadkirat Al-Waijhia page 75-76)

As his personality was magnificent, of name Shafi, so for this reason a large number of ill persons and peoples in the problems and difficulties used to come into his court and present cases and will be benefitted by his prayers and get recovery from illness and as well free from difficulties.

## 26.Moulana Abdul Quader Badayuni’s note

Mankind, by attaching with his foot, will get favor in this matter. Allah, by manifestation of his great name, Shafi made him an indication, so on each and every Friday, a large number of ill persons and huge people in trouble and difficulty used to come in his

presence to seek his favor, and his prayer was much more effective in this matter.

It is said that Khaja Abdul Shaheed’s one disciple, who was involved in a hard illness, till as such  that all people were disappointed by his life, in such condition he went to his shrine building so that perhaps by his prayers he will be recovered his health condition. And in such condition he will be safe and secured from the difficulties of death. One day Hazrat Khaja Abdul Shaheed was in the condition of meditation by putting his head on his legs. He was seen  one holy person of light who was entering into his shrine building. After some time he called his disciple inside. The holy person who came there was blown on the water. And given him to drink the water.Upon drinking water, he began feeling health effects in his body. That Khizer is Meshiah was gone out of the room and vanished away. That person has asked his spiritual master who that holy person was.? And where is he living.? And Khaja Abdul Shaheed replied to him that he is Shaikh Wajihuddin, and he is living in Ahmedabad. “Al-Muhi,” his name of magnificence, was a personality during this time. When I was

disappointed with your illness, I asked for help from him. Afterward, you have seen whatever happened and occurred here and which you have seen by your own eyes.

## 27. Simplicity and humility

In spite of much of his magnificence and greatness, the condition of his simplicity was such that he was adopted into the lifestyle and living standard of the general person. Hazrat used to eat ordinary types of food. And used to wear a khadi ((in India) a cloth that is hand-woven and is made from a kind of cotton or silk thread made on a spinning wheel) dress by him. As such, by wearing the khadi dress in Ahmedabad and its nearby areas, there was started a wear system of khadi in the area for this reason.

**In the book Rudkauser, it is written**.

“His life was very simple. He wore thick cloth, and Hazrat used to live like ordinary people. Whatever there was, it would be received, which would be spent upon other

persons. He would never go by himself to the houses of rich persons. One or two times he went by the calling of the ruler; he went in the condition of helplessness. Otherwise he did not use to put his step out of the area of the mosque.”

**In Akhbar Akhyar it is written**.

“It means he was among holy persons among later persons. He was perfect, wise and perfect and as well as compelte perfection and in blessing. He was involved in teaching knowledge, writing books, and training students, and guidance, who used to be engaged all of his time. He usually wrote exegesis and marginal notes of the books. He was also the compiler of the books. Hazrat used to wear the dress of the local people.” (Akhbar Akhyar Persian printed by Hashmi Press and Mujtabai Press in 1280 Hijri)

Zahed **(abstinence and piety)**

The condition of his Zahed and piety was such that not only small matters, makro as well as doubts, he will keep away. And he was living off a picture of hadith as follows.

It means legal is in appearance, and illegal is in appearance. Among both of them, some are doubtful things are there and for which many people did not know. So one who has ignored doubtful things has saved his religion and his respect and dignity.

Regarding this hadith, Hazrat Hafiz Ibn Hajjar Esqlani has said (died 852 Hijra), which is as follows.

It means the aim of mentioning this hadith is that abstinence is among the completion of the faith.

Authors of biographies have written about one event of his abstinence and piety, which is a very great lesson.

Hazrat, in spite of his father's greatness, majesty, and dignity, did not use to eat food with him, but he himself, by his own endeavours of sustenance, got his food and drink. For a long period of time, there was not news in this matter to anybody. When his father was able to know, he asked him the reason in this matter. He replied to him that “ As you are on the post of Qazi, your servants may not take care in the purchase and sale of

the goods. His father told him that “Even upon his higher grade position, I used to take care and attention for sustenance of legal food and away from doubts in this matter. And its big argument is that Allah has given me a son like you who is pious, and piety is like saying that ‘Al-Walad Sar Labia’ means a son who will be the hidden secrets of his father. So your abstinence and piety, which are my clear proof and argument of my abstinence and piety.

## Wisdom

Allah has given him knowledge and wisdom as well as intellect, and that wealth was given to him very much.

When Emperor Jalal Uddin Akbar (rule period 963-1014 hijri) came to Ahmedabad, he stayed in Bhadar’s palace, where he visited him. As Akbar was known for his fame and name, so during the conversation he asked

the question that among the four religions (schools), which is best and fine.? He replied to him soon that this palace has four doors and the king is sitting in the center of the palace on his royal throne. So any person who will visit the king can enter from any of the doors, and then he will get an excellent look at the king. Upon saying so, he became silent. The king was able to know the meaning that among four religions, each religion will take him toward Allah. He was much impressed by his wisdom at the same time. The king, till his lifetime, was treated with much respect and dignity.

## Usage of innermost

In the factory of saintliness, his God-given gift of usage and his option’s such condition was that Hazrat used to give whoever he liked the grace of saintliness. And from whom he wanted, then he would use to take back the grace of saintliness. For the sake of arguments, two events are mentioned as follows.

## First event

There was one holy person in Ahmedabad, and his power of innermost was increased too much. So a large number of people, including shaikhs and Sufi persons, became his likers. One day, that hazrat, who came into the shrine building of Shah Wajihuddin, was called by his name with impoliteness. He was seen at him with a look of majesty, and then at the same time his saintliness was gone away. Now his condition had become worse, and he was able to know Hazrat's position and status. And regretted his mistake in this matter. At last he went in the presence of his caliph, Shaikh Ba Yazid Sarhindi, and he was told his event to him. And told him to go in the presence of Shah Wajihuddin to recommend him and forgive his mistake. Shaikh Ba Yazid Sarhindi took him and went to see Shah Wijih Uddin and told him to forgive his mistake. There came mercy upon his condition of regret, and he asked him to recite three times, "Subhan Rabbi Al-Ala." Upon reciting this, he got his saintliness again. And he came back in his previous condition.

## Second event

One person who belonged to his shrine building, in which he was brought up and trained, and upon him there was a prevailing condition of ecstasy. He began saying that he has got this grace from his elder persons.The people came into his presence and have informed him in this matter. Then he told them that now he should take back from them. Still, three days had passed when that person came into his presence and fell upon his foot, and he began weeping and saying that my condition was taken away from him. Then again, due to the pray of him, he was sat on the previous position. Some person has asked him how many destinations he passed away in on his journey. He was told that he was passed away at all destinations. He told him that still you have not reached the name of Allah. This was one magnificence of the name of Allah, which you have thought of as passing of the destinations.

## 28.The criticism of one tradition

Some authors of biographies have added him among mujadids, and for this matter, one following tradition is added herewith.

Hazrat Shaikh Ali Muttaqui is well known and famous among Arab people as the shaikh of Makkah. Who has written good books of art of hadiths? In 953 Hijri, he went to Makkah from India, and he settled down there. He used to give lessons to the students of hadith. When he was giving lessons to the students, then there came the following hadith.There is given translation of the hadith as follows.

“Allah for this nation at the end of each century will send mujjad.”

Some student was asked who is the mujaddid. (A mujaddid is **a person who revives and renovates Islam**). The term comes from the Arabic word mujaddid, which means "reformer", "reviver", or "renovato) of this present century. The shaikh told him that he will answer by tomorrow. After the tahajjud prayer, he was requested in the court of the prophet, and there came a reply from the court of the prophet that “Nowadays this attribute is found with Wajihuddin.” Upon hearing this good news and glad tidings, Shaikh Ali Muqtaqi wants to meet with Hazrat. On the other side, to Hazrat, from the light of the innermost, was given

glad tidings that Shaikh was glad tidings and he is coming to meet with him. Both of them, by shaking their hands, have met each other. He told him that he should not disclose this matter to others.

The words of the holy hadith show that for mujjad, it is a must that he should be at the end of the century and at the beginning of the other century, and for revival and renewal, he should be engaged and busy, and there should be benefit and advantage.

So our all Imams (leaders) and learned persons, the fixation of mujadids, have taken note of this fundamental aspect, and some of passages are presented as follows.

1. **Shaikh of Islam Baderuddin Abdal**, who wrote in “Al-Risala Al-Mrzia Fe Nasart Mazhab Al-Ashria” as follows.

“It will happen that during the middle of the century there will be such a person who is superior to the reformer, but he will be the reformer. Then after 100 years he will be on “Ras Mait.”. Because generally it will happen that till the end of the century, the learned persons of the nation will be dead. And the

matter of religion will be begun finishing. There will be a bad matter of religion and innovation. And at that time there will be a needed renewal of the religion. At that time, Allah will appear as such a learned person who will rectify such defects. And he will show such defects in the public way, and he will refresh again the religion.

2. **Imam Jalauddin Sewti (died 911 hijri)** was mentioned in the magazine “Mirqat al-Saud Sharh Sunan Abi Dawood in 1063.1064/3 in chapter ma yazkar fe qaran al-meit, Beirut first print in the year 1433 hijri/2012).

From Yajdid, there is a sign of a group of famous learned persons who will protect the religion of the people. And remove bad things, defects, from religionless persons and bad people of the religion and show them to do renewal of the religion.

But it is a must that Mujadid will be such a person when there will be the end of the century. He should be alive, and he will be a well-known and famous learned person as mentioned above otherwise before the end of

the century, there will be such learned persons who will be engaged in the service of the religion. But from Mujadid means that when the century will end and the next century will start at that time, a well-known and famous learned person will be alive as above mentioned.

**3. Hazrat Allama Shaikh Mohammed Bin Taher Patni Qusara** (died in 986 Hijri), who said in the magazine “Majma Bahar Al-Anwar,” which was printed by Dairat Ma'arif Al-Usmania 329/1, third print edition in the year 1387 Hijri/1967).

He wrote from “Ras Kul Mait,” which means that for the passing of the century, there will be alive reformer, and he will be a well-known learned person.”

So when, as per hadith and explanations of the Imams, it was proved that it is a must for a reformer that it will be in the end of the last century and the first of the next century. And during this period he will be for his services of renewal work and he will be well known and famous in this matter.But even though Hazrat Shaik Wajihuddin Qudsara Alawi’s

knowledge and excellence,perfection,and holiness are too much of the benefits and advantages for which there is objection, in spite of it he could not find the end of the century and start of the next century, which is the real attribute of the reformer. Because he was born in 910 Hijri or 911 Hjiri. And he died in the year 998 Hijri. His knowledge of fame was spread in the middle of the 10th century.

In short, his all round name and fame is well known, and a genius of the era of personality which is not in need of this matter, that with his name, not really to attach the word of mujadid, and there should be not done creation of the events. And events are needed for such persons who did not have done well-known works in this matter. And Shaikh Wajihuddin Alwai, who left behind many great works, and those are Zahed, abstinence, and piety.

## 29.The sad death details

Shah Wajihuddin died on 30 Muharram in the year 998 Hijri on Sunday morning. And

departed to another country of perpetuality. His pure grave is in Ahmedabad, which is a favored center of the visitors. From “Laham janat alfirdouse nuzla.” There will be finding his death year, 998 Hijri. There is a specialty of this standza of historic is that if we take out the alphabet of ‘Mim’ from the word “Lahum,” it means “Lahu janat alfirdouse nuzla”, and then from this stanza we can also get the year of death of his parents in this matter.

The year in which there was a death in that year, the watercolor of the masjid reservoir was changed. The people want to change the water, but in the end, the water reservoir pipe was stuck with one piece of wood, and it could not be come out from there upon trials. By chance, Shah Wajihuddin came there to the water reservoir, and he took water in his pure hand and watched it carefully. Then he poured down water into the water reservoir. In this way he was done three times. Allah has turned water Aab-e hayatA is a Persian phrase that translates to "water of life" in Englishfor them. For some other needs, people used to take water and, due to their

good faith, get benefits. And till now this blessing is found in the water.

As during the pure life period of Hazrat, the stream of favor was there in the same way; even after his death, there is found favor from his grave. And which, by turning as favor of cloud of mercy, with full excitement falling on the visitors like the rainfall of the spring season. And visitors by taking a bath in such a season will be benefitted. And will find their desire and wishes as per needed. But what is only required here is that the visitor should have good faith and they should have true demand.

What it will see  the edge of the eye, what can it seen
The keeper of sight sees the play of your bloom only.
In your wine shop, find all, but there is not a demand
So, the same wine and cup are found if faith is there.

## 30. Children

He has two wives. And from them he has nine children. And two daughters. At the time of his death, there were only five children living. And four of his children were during his life period.

**The names of his sons are as follows**.

**1. Hazrat Syed Shah Mohammed**

He was born in the year 928 Hijri. He was a Quran-conner as well as a great learned person and an excellent personality. During his youth period, he was given a higher grade post of the mansabdari by the kings of Gujrat. This post was reserved for noble persons. Upon this king himself used to give appointment orders.This post was a higher grade than Qazi's post. During this, he was prevailed upon by passion at the request of his father due to the attention of Hazrat Shah Ghouse; the status of passion was turned into the position of Sahu (In Sufi terminology, "sahu" refers to a stage of spiritual development characterized by a careful

adherence to Islamic law (Sharia),). He was given permission by all Sufi chains.

## 2. Hazrat Syed Abdulla Hussaini

He was born in the year 930 Hijri.He had obtained all knowledges from his father. He was a great learned person as well as an excellent and perfect holy person. He used to finish reading one Quran daily. He used to keep fasting on daily basis. And used to past nighttime in Nafil prayers. In manners and character he was an example of his father. For an approximately 64 years he was engaged in the service of teaching and instruction.In the above long period, he remained in the service of his father. He benefitted from the knowledge and spiritualism of his father. When there time came near death, his father then gave him permission and caliphates of all Sufi chains. And he had become the successor of his father. He spent his life in mystical exercise, endeavors, abstinence, and piety, and till his life he was engaged in the service of the Lord of mankind.

### 3. Syed Shah Habib Allah Hussaini

In his nature there is generosity, bounty of heart, and bravery. He was migrated to Burhanpur from Ahmedabad. And he died there during the life period of his father.

### 4. Syed Shah Abdul Shukur Hussaini

He died there during the life period of his father.

### 5. Syed Shah Abdul Haque Hussaini

He was a Quran-conner and a learned person who acted upon knowledge. In the beginning he was well known for bravery and courage. On many occasions, with courage, he was successful in the engagement. Suddenly there came revolution in his life. And he left each and everything, and he was adopted the way Sufism and mystic initiation. He was granted the caliphate and permission from his father and the grace of the innermost. He used to always engage in recital and

narration as well as by engaging in the service of the in the thirsty hearts of the people.

On second Rabbi Awwal in the year 1040 Hijri, he died in Ahmedabad. And his grave is near the Sabarmati River.

### 6. Syed Shah Abdul Wahed Hussaini

He was Quran- conner and learned person.Allah had given him much excellence and knowledge. He was a servant of trust of Allah and acceptance and agreement. He was a much more humble and sincere person. And his whole life was spent in recital and narration and remembrance of Allah. And ‘Fakher Aulad’ is year of his death.

### 7. Syed Shah Ghaleb Hussaini

There was a prevailing condition of the passion since his youth period, and it was continued till his whole life. He died on 16th Rabīʿ Al-Awwal in the year 1033 Hijri.

### 8. Syed Shah Hamed Hussaini

He was a famou calligrapher and Quran-conner.

### 9. Syed Gaznafer Hussaini

He died in his youth**.**

### The names of his daughters

1. Bibi Parsa. 2 Bibi Umma-Tul-Habeeb

These ladies with the cousin brother of Hazrat Shah Wajihuddin, Hazrat Syed Shah Ata Mohammed Burqa Posh, went for the Hajj pilgrimage and died in Makkah, and they were buried in the cemetery of Al-Mulla in Makkah near the grave of Hazrat Ummul-Momonin Hazrat Khadija.

## 31. One look at the disturbed state of affairs of his time

He was seen in his life period from his youth period to the last part of his life, ranking and dignifying the many kings and their progress and downfall. When he was six years old,

then at that time, Sultan Mahmood Kabir had died. And when he was near the age of 21 years old, then Sultan Muzaffar II left the world. And during that year, Sultan Skindar was killed. When he was 32 years old, then at that time he was seen Sultan Bahadur drowning in the sea. He was seen during some of the period of winter of the rule of Mughal Sultan Himayun and Sultan Mohammed Faruqi of Khandes. At the age of 50 years, he has seen Sultan Mahmud II die by drinking poisoned drink.

When he had passed stages of life of 57, then he was seen, Sultan Ahmed II, dead at the bank of the Sabarmati River. After passing of 69 years, immortal life’s winter season, then he has seen standing Sultan Muzaffer III as a prisoner in the court of the Emperor Akbar, and after that he was watched Akbar’s rank and dignity.

In short, he has seen during his life period the happening of the surprised political revolutions and the flowing of the large quantity of human blood. For this reason, there was reason for the world's morality’s effect in his eyes, which had become the

belief of the eyes. And this thing, which has done coloring in the mysticism of him and which it is not possible to write its effect. This matter’s right guess can be done by that person who has drunk from that wine shop. And for us lookers of manifest, which is like ‘Sharh Kalid Makazan’ and ‘Sharah Jam Jehan Numuma’ and which are such clear mirrors in which his Sufi color’s different colorful manifestation is seen.

**32.The translation and interpretation of five couplets in the Persian language by Shah Wajihuddin from the last page of the book ‘The Life and Works of Shah Wajihuddin’ by Mohammed Abdul Hafeez, Amazon Kindle author.**

1.Oh king, due to his reality, the establishment of the sky dwelling and the earth's system is also found.

2.Hazrat Wajihuddin, the perfect spiritual master, the lamp of the faith, as well as who is the matchless pearl from the river of Najaf.

3.Hazrat Wajihuddin is the light of Islamic law, and Wajihuddin is the lamp of light of the perfection of faith.

4. Oh, Wajihuddin, in your courtyard of spirituality, there may be a thousand congratulations, and in your court, many a thousand greetings.

5. From the east, where the sun shines, then the forehead of Wajihuddin, which has shown the ray of the morning.

**The End.**